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THE
HEALING OF THE NATIONS.

SECOND SERIES.

BY
CHARLES LINTON.



"There is a noble manhood which can mingle in every action of daily life and never be defiled. There is a guard which God doth place around the faithful stronger than steel and brighter than gold."

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PREFACE.

IN writing THE HEALING OF THE NATIONS, SECOND SERIES, I have desired to help man onward toward perfection. If any one hath found one good idea, let him cast it into the reservoir from which all may drink. If in the following pages any one shall receive strength in uprightness or encouragement in good action, then is all gained which I have desired.

In our great weakness it is well to help one another. There is no rational man but who at times is blessed with ideas that could and would do his brother good. Thou hast one gift, I have one, we cannot change; let us each improve that which we have, and surely more will be added unto us.

I believe but few men know their high privileges. But few really strive to cultivate and thus elevate those noble inward powers of the soul which alone can place man on solid ground. Truth is glorious, but far more elevated is that power which comprehends it.

Truth is always clear and bright; it is the absence of truth which is dark and mysterious. There is a light

in the spirit of man which will lead and guide into all truth. This light is what thou can know of thy Father's spirit. Whatever size thou art, it fills thee and is never wasted.

That which fills one will not therefore fill another. In writing this book I feel satisfied only truth has been written, but knowing my very littleness, let all who read be on their guard and accept nothing in this or in anything else as truth which does not meet the witness for truth in their own soul.

I have nothing to gain. My reward has been in the writing, therefore I have nothing to lose.

Respectfully,

THE AUTHOR.

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THE HEALING OF THE NATIONS.

CHAPTER I.

LOVE AND WISDOM OPEN THE DOOR OF HEAVEN—ALL
ACTION THE RESULT OF DESIRING WILL.

GOD doth open unto the view of man's inner vision all that man can comprehend of heaven.

He doth open the door of space, boundless, infinite! and unto his child doth give command, "Reveal that which thou seest unto man."

And the door which opens into space is man's desire. He that doth seek, doth in the seeking plant seed which brings forth the sought realities.

A seeming void doth everywhere extend! Mind doth not comprehend the dawn of the new life. Light unto the darkened vision is ever unfathomable.

To those who have lived outwardly among effects, the inward world of cause must ever be mysterious, for the causing essences are far more refined than the effects their vision sought and easily found.

They that train their vision to see in darkness, reduce its capability of receiving light. They that become familiar with the light lose affinity for darkness.

At the fountain of desire man doth commence his interminable existence. God did desire to give, ere he gave existence, unto his Creation.

All that man doth enjoy or comprehend is the result of desire. He is a result of desiring will. His existence is governed

by essences that refine and re-refine until they become part and parcel of that holy Fountain wherein desire hath birth.

Blessed are they who desire wisdom. Blessed are they who love. Blessed are they who do strive to glorify God for thereby are they opening a passage to his pure Presence.

Blessed are they who his communion do constantly seek.

Blessed are all mankind, for they have existence given of God.

Love and wisdom do unite in all things. They emanate from God's presence. They are ever more pure than man can ever conceive.

He who enters affinity unto love and wisdom hath the highest path leading unto the highest heaven. Love and wisdom, which is the light of God's presence, ever desire to return unto their source.

The spirit of man is in affinity unto the pure, causing harmonious essences, and is by them influenced homeward.

They envelope him in their boundless sea of purity, and wash upon his rocky, earthly individuality, wearing it as the diamond is worn by the hardness of its own dust.

The heavenward-bound ever battle upon earth with earthly dust. The dust of the bodily desires ever cumpers the vision of the higher desires.

All is very good. All is of God and surely God is good.

All good unto man's view is comparative, for he is progressive.

Progression is good, and all that it reveals is good so far as comprehended.

God comprehendeth all.

Man is an effect of boundless comprehension, and hence is limited more than his cause.

That which is comprehended is good, and therefore that which is not understood seemeth the opposite of good.

Man cannot know what is positively and unchangeably good, for he is himself a changeable being.

And heaven is unto every man different. As on earth all view the same things differently, so in the heavens are all views of spirit different unto the individualities brought from the earth.

They who do not seek cannot find. If a man hath no happi-

ness on earth, he hath no affinity for happiness. If he have not loved on earth, he hath no affinity for love.

Affinity doth make association. They who must have governors on earth, must also have them in heaven. Heaven being used to express the future state of man's spirit after having left the earthly body.

As the spirit of man is upon the earth, so it is when freed from the earth, for the earth is part of its endless pathway.

He that is careless of his affinities and of the powers forming those affinities, is the inhabitant of just such a state in the future as results from such an individuality.

He that strains his whole being with efforts to accomplish any given object, forms an affinity or moulds his powers into harmony with the object, and must in heaven take the fruits of the seed planted on earth.

Every man doth create his own heaven out of powers of individuality derived from earth.

His future is fruit of present seed unto all eternity.

His present desire or aspiration doth limit its own extent in the future.

When that which is now present is merged into the future and therein becometh present, then is found more seed to plant from which will grow larger futurity.

Each man doth measure his own heaven. He useth God's instruments and they are very good, and all which they measure, yet if misunderstood of what value is the pleasure.

There are chords of affinity formed by man on earth which are fastened in the regions he can comprehend. They are as rays of intelligence piercing space to the precise extent that he is capable of sending them, and when the earthly chord is severed, these affinitive chords draw him unto the home that his spirit hath builded.

Every individual man hath his boundless space, and the space to him is bounded by his own idea.

No man can have a boundless view, for his vision is limited.

When he builds an uncomprehended heaven, or attempts to, he is building or striving to build impenetrable fogs out of the shadows of simple truths.

The seed planted in earth bringeth fruit.

This is an eternal principle and is very good.

The seed bringeth fruit after its kind.

Man's spirit is planted in earth and bringeth fruits after its kind, an union of heaven and earth.

He is an unit composed of the present and future. He liveth ever in the one and ever after the other is seeking.

From this central point his aspirations arise unto that which is ever above, and must there remain to render him happy, his own highest idea of the Infinite.

There are heavens for all, which all can understand, and wherein ever fall blessings without end.

Wisdom doth fill all space, and space is ever found to be the pure abiding place of those journeying heavenward.

In the present man doth tread the flowery fields of earth, in the future all seemeth dead now prized of greatest worth.

The past is gone to the realms of night whereon it shone the olden light and now that light seems dark.

It is thus forever. Man can never know the future save as brighter and still more bright shine upon him the beams of holy light.

Man is ever comparative.

The enjoyments of his nature cannot remain stationary, for the nature is not stationary. His heaven is progressive as his earth.

In the first individual existence commenceth his endless career. As the earth recedes from him, higher and still larger his heaven becomes until indeed his existence seemeth unto himself boundless.

Earth is not the end, and should not be the aim of man.

He hath powers, which, as the good seed planted in fertile earths, pierce downward and outward until a firm foundation is obtained, and then the beautiful shaft is reared reaching high in the eternal heavens.

Oh man! study thyself. Thou art the concentration of an eternal plan, whose creator is God and whose ultimate man.

Thou art all, save God, centered into one glowing point whence emanate rays reflected from the holy fountain.

Within thee centres that mighty will which unto all doth give command—"Peace, be still."

God doth create the heavens and the earth and thou art in his image. God doth create his own heaven from within himself, and so dost thou build within thee joy eternal, happiness supreme.

God doth have an opposite in name which signifieth nothing; thou dost have the same in the same proportion unto thy wisdom.

As God doth have a field of labor, so dost thou. Thou dost in every thought and aspiration image thy idea of thy God.

There are realms of peace for the peace loving, of joy for the joyful, of truth for the truthful, and of love for those who dwell in love.

There are opposites of these blissful states as sought and found by those who labor to obtain them.

There are rivers of light which ever in purest wisdom flow, yet they are ever unseen of those who do not seek them.

There are lands where indwelling harmonies are embodied in countless varied forms, yet ever invisible to the spiritually blind.

There are fulfillments most abundant for all the desires of all the children of God.

Oh, spirit child, guard thy desires, guard thy every step in the plane of life, lest thou dost enter low affinities and lose the higher enjoyments of which thou art capable.

Thou art within the immediate presence of Deity, yet thou canst never fully comprehend this presence save as thou dost ever grow and ever strengthen in wisdom.

Oh! look around thee and in all things strive to view that pure wisdom which ever witnesseth divine presence.

Heaven is not a distant place wherein resort myriads pure and holy children of God; it is an *inner state* within the being of every spirit. The most pure is ever most inward.

When thou dost seek the highest evidence of divine presence which ever gives holiest peace, turn within thee and search.

Love and light are within thy being centered. They are witnesses in all around thee, and all unto which thou wouldst attain is by their blending beautified.

Within the presence of the Holy One thou dost stand, and behold thou art blind and cannot see !

Thou dost feel within thee the deep sense of humbleness of spirit, and yet dost feel that love which called thee into being. Thy wisdom is blind, but the love is ever hopeful.

Trusting prayer hath opened unto thee this door which is guarded by holy love and wisdom, and thou hast entered again that celestial presence whence thou camest, and whither thou didst tend whilst laden with that which made thee to be in thy Father's image, the I AM of earth.

And heavenly states are states of inward happiness. Joy doth fill thy being with all that thou canst in the present know of heaven.

An infant born in heaven ! A new door hath opened unto thee, and thou must learn of heaven to teach unto earth.

God doth feed his babes with love, and as they strengthen wisdom is blended with the draught.

He doth instil into their separate beings all from the beginning unto the ending, which is within Himself.

As thou dost feed from his divine hand, as thou dost listen unto that sweet instructing voice, thou dost grow and strengthen.

The wisest on earth are in Deity's presence oftentimes most blind. They have lost the substance in seeking the shadow.

Thou hast put thy trust in him and him alone and all is well. Thou hast sought wisdom, strength and purity, and behold thou shalt in them see the highest happiness.

Thou dost stand in the presence of the highest One, and behold there openeth before thee a book and the beginning and ending is God.

This is thy lesson, "Learn God." Seek him in wisdom, strength and purity, in the commencement and in the progress of all things.

Thou hast left behind the earthly weights, and can with new strength enter upon that which must be an endless search in the depths of wisdom after purity.

Wisdom must reveal itself in the simplest tones. Pure language must express the purities of celestial happiness. Thus would the wisdom, purity and strength of heaven be revealed unto the aspiring inhabitants of earth.

Around the holy One there circle essences which remain uncomprehended unto his children. The causes of which he is cause, circle about him, as upon earth the labors of a man testify of his presence, giving food for all who come into the presence.

Man's highest aspirings herein find rest. All that he can crave is herein given. Causes always precede and surpass in power their effects, and hence that which man can aspire unto must ever be less than that which gave him power to aspire.

A central fountain doth quench thy thirst, and in the draught thou dost inhale wisdom which endureth.

Thou dost herein seek to find and find to seek again. Thy being becometh transparently pure and dost emit the feelings received, even as thou dost receive them, save that the rays become shapen by thy being in the passage.

He that doth receive from the divine fountain doth not retain that which is received, for the first drop of the celestial essence teacheth love. And inasmuch as God is highest, and doth give all things which all receive, therefore, is love a living, flowing channel, which can only flow from love and from which alone can happiness be received.

He is happiest who hath most wisdom and doth give most freely of love. His heaven is largest who is most God-like.

Thou canst drink of celestial wisdom, and of celestial love partake through pure affinities. Thou art only hindered by want of comprehension from knowing and doing all things.

Since wisdom is eternal knowledge and love the source of eternal happiness, they are thy greatest staff. They emanate from God and are proven thus to emanate from their goodness.

They fill and envelope all save their Creator. They are essences of purity subject to the control of will, which will in the first created them.

In man celestial they become, in the lower planes, material; or of such dense nature as to be surrounded and controlled by the will within him which is an effluence of the Will Divine.

The nearer he doth approach his great Father, the simpler

and more grand doth become the creation. He beholds the causes, ever subservient unto will, which will was in turn the effect of a beginning cause, circling outward and marks the precise plane whereon his own little will can effectively take command.

Will doth create and measure space. It doth build the vast machinery of action. Man is a fruit and inheritor of this will.

Love and wisdom do unite in will, and will doth unite love and wisdom in action. A spiral coil of essence encircleth all things, and is given motion and being by the same divine rays of intelligence which ever quicken as they shine upon all.

Intelligence doth emband all the creation. All are resultant fruits of one almighty Spirit-power.

All things save divinity do increase and multiply. That which is the immediate Divine cannot be defined, and cannot save by Deity be comprehended, and hence must always be excepted in instructions unto man.

The fountain whence they emanate must in the fruits of the emanation receive recompense.

As man doth have his whole heaven in God, so must God have his part of happiness in man, else there is no balance in the being created.

Deity doth rejoice in the returning spiritual floods ever brought into his presence by the willing children of earth. He doth ever have the purest happiness of giving greatest gifts.

All of man's actions and aspirations emanate from a gift of God which is existence. And as he ascendeth higher the more is the Giver and the gift glorified. The nearer the eternal debt of gratitude is paid, the more doth man discover yet to pay, for God giveth perfect gifts, and the nearer comprehended, the greater the gift appears.

All things that man can understand emanate from this great first gift, and all that God can enjoy in connection with man is resulting fruit of his own gift.

All that man can love is fruit of love which emanateth in holy purity from God; yet the knowledge of the love and the capability of feeling its sweet influence are given man in his individuality.

Wisdom, strength and purity are controlling expressions from which as fountains of light divulge rays. They ever widen and increase in the countless effects around which they circle, bearing testimony that God is God of all wisdom, purity and power.

God did create the heavens and the earth. And the earth and the heavens are witnesses unto his love and wisdom.

Wisdom doth create, and unto wisdom all is good and most wise, for wisdom cannot create folly.

Love doth unite all wisdom, for love is wise as proven by its fruit, and from these fountains harmony floweth.

Comprehension groweth out of harmony or affinity. God is comprehender of his creation, and to comprehend this creation the affinity for man is God. By affinity of effects they can be understood, but to know the creation man must have an affinity for God, for he alone is the highest cause.

To know a thing its cause must be understood, which when known is found to be but an effect of still simpler cause, which, in turn, is again simplified, until at last the one cause is acknowledged which ever unto effect is unknown yet whom to seek is to be blessed.

Man hath paused on his little globe and wondered at his wisdom ! and what doth wisdom reveal save ignorance of higher wisdom ?

God alone hath perfect wisdom, and therefore all his children must be able only to obtain parts of this perfection.

Wisdom and love have affinity for their fruits. God doth love all, and all in return do love God so far as they can comprehend what God is.

The inanimate creation or the denser effects are the outward heavens and earth.

The spirit of man is most inward and most animate of all that he can understand.

Every man measures his own God, and the God measured is the result of affinities builded. Thus every man is in a measure his own God, he doth on earth build himself in heaven.

The "inner light" of man dwelleth above the earth. It forms a being as a link of light uniting earth and heaven. Man doth walk the earth a two fold being. Rays of light descend from

his higher nature and quicken all that results from his outward.

On earth he becometh a doer or comprehender, in heaven an enjoyer and communer of God.

He sendeth higher and still higher his spiritual light in proportion as he striveth after the good and unknown one.

This light is essencie prayer. Prayer is the highest employment of man's highest thought, and the inner-light of his existence results from this employment.

Faithful employment of the light within doth expand it and send it still higher in the endless search after him, the cause. He that is unto his own highest ideas most faithful is most faithful unto God. The light within man doth reveal all unto him.

As man expandeth, the light within him, which is his most interior understanding, his heaven or happiness, increases, for the higher becometh his affinity for the highest.

Holy employment of man's being maketh affinity for holiness.

Employment doth expand that employed.

In the employment of love and wisdom they are passed, as it were, through the being of the employer, and expand that through which they pass, rendering it capable of receiving more abundantly.

Man groweth in wisdom and in love as he groweth in purity and in strength. His spiritual strength is, as his bodily strength, increased by exercise.

They that know in heaven do. If they know not they cannot do, and man can only know wisdom and love as he experienceth their operation within him.

Love and wisdom are practical, and must by man be practised in earth as well as heaven to be enjoyed.

They are never mystical. There is no need of learning how to love, for all study chills its tenderest feeling. Wisdom of the highest nature that man can receive, cometh in the answer to his highest prayer.

Effect cannot reveal cause. Cause must ever reveal effects which it produceth.

A dependence upon one supreme being bringeth happiness,

and they that depend upon the highest giver receive the highest gifts. They that give most freely are most capable of receiving freely of that which they give.

He that giveth love receiveth love which is his return and reward for giving. He must ever receive more than he giveth for his capability progresseseth.

They that give receive such as they give, for therein is their affinity. No man can enter an high state of happiness who continually striveth to conceal that which he hath within him.

God doth not conceal anything from those who can comprehend his ways. They know most of God who know most of themselves, for they are his highest witnesses.

There is nothing man can behold in heaven beyond his own light within, for that limits all unto him.

Thus all men have different views of heaven even as they have of the simplest things on earth.

Yet this inner light is in affinity with what seemeth perfection unto the view of all.

All strive after that which is above them in purity, all in the present seek a happier future and in the seeking find happiness, thus the present enjoyment is seeking purity.

Man cannot be satisfied two times with the same draught. He cannot be in the precise position at two different times. He is ever changeable and hence requireth ever different food.

The wisdom ever surrounding man is pure, yet is never in combination with the powers of his individuality likened in its results unto any other combination.

The highest wisdom produceth the greatest number of effects from the simplest cause ; thus God produceth all things, but how he produceth them Himself alone can comprehend.

The purest loveth all things and is exhibited in goodness unto all. All wants are supplied, from the eternal craving of man after godliness unto the parching flower by the wayside ; yea, the veriest ultimate of matter hath its want which the love of perfect goodness doth supply.

The highest love in man is that which prompteth the holiest actions.

The largest understanding of heaven cometh from the largest

love. He that loveth all loveth God, and he that loveth God loveth all on earth and in heaven, in the present and future of his spiritual existence.

Each man must stay in his own heaven. He hath no powers for entering another's heaven, save as their comprehensions mingle.

Individuality is guarded by supreme wisdom. God doth blend all by his own pure love, but unto all is this love administered differently, for the receiving individuals are different.

Wisdom regulates all that it creates, and the regulation is implanted in the creation.

Myriad celestial men may join in love, and by love be given holy joy, yet individuality is eternal, and hence eternally different from all other individualities must ever remain.

Thus man in heaven is, as on earth, his own, yet God's.

There is no such thing as isolated existence. Man cannot aspire after isolation. He is a fruit of blending powers, and must be subject to those powers. Love is the celestial cement without which man could never, as an individual, exist. Love and wisdom unite in all that giveth him pleasure, yea, they form the substance of all of which he can partake, and they are beyond his control, hence he cannot become isolated.

Could man gather within himself a will entirely independent of God, then he could will himself beyond the reach of God's will, but his will is but an emanation of the almighty will, and hence cannot, independent of its source, exist.

There are grades of different comprehension, yet love and wisdom do fill and partly cause them all.

The more interior man becometh, the higher wisdom and higher love can he receive, for, as hath been said, the higher become his affinities.

Height and depth, as understood by man, are necessarily comparative, for he is progressive. The highest is the fountain of his comprehension; the lowest is that which he hath least affinity for.

He is eternally in the presence of Deity. The lowest comprehension on earth hath its highest heaven to correspond. The highest comprehension in heaven hath its comparative opposite.

All things are but results of an harmonious will, and hence the more harmonious the will of man the more is it in affinity with the cause of all things.

Man can as well be happy on earth as in heaven—in the present as in the future-present.

Happiness is ever subject unto the will of man.

They that will to be happy must willingly seek happiness.

Seeking expands comprehension, and the expanding of this comprehension is happiness.

Man, being progressive, must learn true wisdom from his own onward and upward course. Knowledge is his key, and ever doth this key open different doors and expose new beauties such as unto him are best adapted.

It matters not where the celestial man exists, for he can only seek, and seeking, only find the purest happiness. He who would strive to limit enjoyment to any given sphere, or outward world, or plane of existence, merely revealeth himself and his own capability to enjoy.

Happiness may be measured by compass and rule by those unto whom they are necessary, and they enjoy fully all they can measure.

They that would find the greatest happiness must seek the greatest Giver, for all happiness is the gift of God, only sweet as comprehended.

Man, in the most interior reflections of his most inward nature, is in the highest heaven. In this state all action is prayer acceptable and all prayer is holy action. Herein he becometh that being which he aspireth to be, for he aspireth after nought save his own highest idea of goodness. Herein the prayer after holiness is answered by the holiness sought—the seed becometh fruit.

There is no rest, for rest to man would be eternal annihilation, and in the fruit partaken of new seeds are found, and by the praying, acting man, are in the regions of holy purity planted. They grow and are again sought, found, and partaken of as higher and holier fruits than ever before conceived.

Man in the lowest is progressive, and therefore in the higher existence of his nature doth progress, for all is very good.

Man being progressive, the stopping of his progression would be the annihilation of his existence. No man can shun God's laws, for he is a result of the same will that created them, and exists in their midst.

The interior light of man's most interior being is his fountain of wisdom, whereat all the lower faculties receive nourishment.

This interior light hath access unto essences which it inhales, and, as a reservoir, retains the light of higher affinities, until, by action, the exhaustion of lower powers demands food, then the demand is supplied from the interior reservoir, which, in turn, is supplied from still higher, and thus unto all eternity is man's spirit progressive.

Thus is seen the necessity of inward action, constant employment of the higher powers of mind and spirit, in order to attract from higher shrines more brilliant rays of light.

Thus it is proven that the faithful over the little requirements merit the greater requirements, which ever bring the greater rewards.

He that, by faithful exercise of his highest light, doth, as it were, exhaust his supply, doth in the exhausting receive holy pleasure, and in the draught attracted doth receive still holier joy.

And the highest heaven is found in seeking the light of purest love. Man cannot find that which he cannot comprehend, for finding is a result of comprehension.

The eternal thirst implanted in man after higher wisdom is his eternal motive power. Want doth move all things.

Deity hath implanted want in all, which, when supplied, wanteth still the more.

Man moveth in obedience to the desiring will whence his being emanated. His imperfect will wanteth the perfection of the will producing it, yet in the midst of this perfection is ever incapable of knowing its glory, because imperfect.

Countless worlds with myriad beings peopled move within the desiring sea of God's almighty will. All action is the result of desire. Every being in existence desireth, and all are branching fruits of the boundless cause, the will of God.

Surely God is beginning and ending, and they who would know this beginning and ending must desire the wisdom which God alone can give.

He that desireth to do the will of God as within his highest light revealed is thus brought into affinity with that desire which was the cause of causing all things.

Desire is active, he that desireth striveth to do.

In the outward creation man striveth to do outwardly that which he desireth to have done. In the enduring inward existence his inward nature acteth as the outward in the outward.

His will hath causes comprehended at command, even as though it were encased in a body, and did handle the effects thereof on earth.

Were this not so, earthly employment would be man's highest heaven, for, freed from earth, he could not desire the accomplishment of his own happiness.

As the spirit directs the accomplishment of outward objects by the use of outwards whilst in the body, so, when freed from the body, can it through high affinities direct causes, as it can comprehend them to the accomplishment of its higher desires.

The higher causes man comprehends, the more effects can he easily understand. One cause produceth innumerable effects of which the cause is the only key.

He that would know the simplest cause must never be satisfied with effects. Man cannot be satisfied. He will ever desire, and blessed is he who desireth high and holy wisdom.

Oh, how sublimely simple seem thy truths when comprehended, oh God! Yet, when misunderstood, the light is blinding, and man doth grope about in darkness caused by thy supreme, all-pervading Light!

Celestial presence unto man doth give holy beams from thy all-loving fountain, and behold he doth ever live in happiness, which ever surmounteth his highest feeling.

Thou dost fill his inner shrine with incense which giveth joy more pure and ever more refined, as onward toward thee he cometh.

Thou dost give communion unto him. Thou dost fill with

food most sweet all that come unto thee. Thou art ever felt and only known as the holiest love and highest good.

Great God! Thou dost fill our being with light celestial, thus are we ever viewing in thine own beams thine own goodness. Thou didst give us birth in earthly darkness, thou didst call us forth, and unto thee we come laden with fruits of seed thou gavest.

Thou didst bid us live, and thus thou didst give all we can receive, and unto thee returning with our tapers brightly burning, we hail thee of all the Highest.

To dwell within thy love, oh Holy Father! to drink in joys of love supreme, is all unto which man can aspire. To revel in thy wisdom, to see in thy light the great creating causes ebbing and outward flowing, to trace divinity everywhere, and in all things view goodness sending forth brilliant beams as witnesses of thine; oh God! what more than this can man desire, or what more couldst thou give.

Yet, who can limit thee, thou endless Good! who save thyself can know the sweetness of most holy food! Are not all below thy purity? Oh give as seemeth best in thy sight, for in receiving we are blessed.

To dwell within thine own holy sphere, to listen to thy voice! holy wisdom doth greet our ear, and in thee we rejoice! Thus blessed are all thy children who seek thee ever. Thus are they filled with lasting good, which as a continuous flood surrounds them.

Oh, this is indeed the highest joy that man can ever know, this is his holiest privilege, to know thee near him and thy presence to comprehend.

Love doth his being fill, and the effluence of thy will divine doth instil into him the purest manhood.

Thy presence, oh Holy One, doth ever quicken man's highest pulse, and his inmost light doth brighter burn at thy approach.

Thou dost remove all fear, and in the fullest love dost give pure freedom from all control. Thou dost free the soul from its dread opposites, and in affinities it sought doth fill all vacancies.

Thy presence unto celestial man is more than man on earth can feel. Thou art the sum of all his pleasure, thy love his only treasure and thy wisdom his only light. Thou art the dearest unto him, and nearest. Thou art all and more than ever felt before.

Oh God! the measure of celestial wisdom thou canst comprehend, yet unto all below thee it is ever without end. Thou dost fill every being with its own sought food. Each and every one doth freely receive from thee the filling of his own measure.

Thus art thou all in wisdom, all in love, yet hast thou freely given to celestial man above his highest heaven. He doth ever seek thee, and doth ever find in glowing truths beneath thee highest food for mind.

Thought becometh feeling; will, action, and around thee kneeling are seen the seeking host. Seeking in heaven, findeth. There is nought there that blindeth the way of man.

They that will most purely ever find most surely highest joys in heaven. They pave their way with light of day eternal.

They will to be, and as they will they are, in the regions of the free from earthly cares afar.

Will freedom thus is found a free existence to produce in the future home of man. Free from selfish abuse he doth will himself, and the holy plan doth fill.

Mind doth wander under the controlling power with safely guarded portals, yet without the light within would die with all the mortals.

This light is the effluence of the light divine, and within the presence of its source is destined to secure eternal blessings.

Man must ever learn, and yet can never feel the fullest of his highest state.

When progression can cease man cannot imagine, for this power is not within him, he being progressive.

CHAPTER II.

INDIVIDUAL RESPONSIBILITY—HEAVEN PROGRESSIVE—
HUMILITY—GOD'S GOODNESS SELF-EVIDENT—MAN'S NO-
BILITY—SEEK RIGHTLY.

THE course of celestial man is as the terrestrial man, upward and onward in purity. Man is imperfect and progresses, and therefore a perfect God cannot progress, and must eternally be beyond the comprehension of progressive powers.

Yet all men know either on earth or in heaven that the more they progress the more real happiness they experience, and therefore it becomes their visible duty unto themselves to strive to progress toward the highest point they can ever reach.

Blessed are they that do earnestly seek to know their highest privilege, and, knowing, do strive to merit.

Supreme justice doth give unto man celestial, or man in any condition that which he alone doth merit. All are recipients of God's love, and each measure is justly filled.

All merit hath affinity for its own appointed reward, which is as fruit of the seed planted.

They that would reap must plant as they would gather the harvest. To gather love in celestial purity, lovely seed must be planted among the impurities of earth whilst upon it.

To gather fruits of wisdom, the seed bearing such fruits must ever be planted.

Oh man, if thou wouldst merit God's high favor, favor all thou canst whithersoever thou art placed.

As thou doest unto others so thou doest unto thyself, for as thou plantest thou reapest.

No man can tell where heaven begins, yet all are ever in it! They that seek it afar will never find it, for it is not a locality but a feeling.

It filleth time and eternity and all within it dwell. The

highest heaven is simply the purest happiness, and they are in it who cannot comprehend beyond.

Thus heaven is fruit of seed planted unto all. Each doth plant and each doth reap his own fruit. Such is the law of heaven, as man on earth can prove. All laws are good, emanations of Him who created the heavens and the earth, and consequently truth in any one place is as truth everywhere—Eternal.

God doth not make the road to man's inner home so difficult that but few can find it, for he is good, and goodness is in man the result of inner feelings, which, if heeded, ever guide in the truthful paths.

They that build barriers between God and his children are planting their own paths with thorns, that will be found difficult to remove.

The greatest wisdom is plainest goodness.

Heaven is rest unto those who seek it. Activity to the active, joyous to the joy loving. It is as sought, for it is the fruit of seeking.

There are planes of affinities, which grow out of earthly lives, even as a tree groweth from its root.

The upward path is plain to those who think for themselves, they cannot miss it; whereas, they that are blindly led are in affinities which cannot see, and how can they know the glowing beauties of heaven?

The blind wish to lead, which proveth their blindness, for no one who seeth individual responsibility clearly will strive to assume more than his own.

And they who wish to be led, prove their blindness unto the worth of their own spirits.

Upon the earth, trees, flowers and running vines mingle, yet retain their own separate beauty. All being lovely witnesses of the great primeval love and light whence they germinated.

And man, in his different divisions of individual ones, is as diversified and as beautiful as any or all of nature's treasures.

Man is an eternal being. Could he fully realize on earth that the eternal morrow is the result of the eternal day; that they who create sorrow are for themselves creating its fruit,

his heaven would indeed be worth seeking for, his aspirations would seek higher avenues unto higher purities.

The dark fogs enclosing the lovely future must be torn from the inheritance of man, and he be educated in truth's eternal nature.

To place to-morrow in the grave, from which there is no rising, is to plunge man's spirit into dark despair, for it is to annihilate his existence.

The past is dead, yet that which is to be must ever be shown to man as bright, and brighter, yea, and brightest; else his being shrinks from his present as the door of a dread charnel house, whence arise noisome vapors to chill and deaden his aspiring spirit.

He doth walk the earth, yea, and the heavens, a present beam, whose cause and consequence are his past and future states of spiritual progression.

And he is balanced. He doth ever seek the future, and ever leave the past in precise proportion. His present doth enjoy all, and doth last unto all eternity, for God, who gave his being, is ever present, past and future.

God was, is, and is to be, for he is perfect.

The supposition that there is no God, merely makes god of no-god.

The supposition that there is no future state of being for man is proven folly, by every successive day of his life.

They that have and do still live, have proof enough that they will forever live.

Every day hath had its morrow, and is the future of the past day, and thus is given daily proof most simple that life doth live as well as its witnesses.

Night doth follow day, and death follow earthly life, yet a new morn cometh unto every child of God which hath no night, save as dark seeds have hindered light from entering the spirit.

Man doth sleep at night, and in the day doth work. Thus should his nature be, the darkly burning passions should in their slumbering might give goodly strength.

The night should be concealed darkness of spirit, the day

the light beams of wisdom emanating from the affinities of higher faculties.

Man doth eternally have his day and night, for wisdom in revealing the light, doth so at the expense of its opposite. Thus, though in the brightest day, he knoweth the darkest opposite.

The past unto the spirit of man is as the painter's reflecting cloud, throwing the future light upon his present scene.

The more man knoweth, the greater perfect knowledge seemeth, and thus in using the figure of day and night it would seem that the more light of wisdom he had, the more visible became the opposite of the light.

The enlarging of comprehension showeth the views previously held as dark indeed, though in the past they seemed most bright.

The more man doth progress, the greater is the distance to his starting point. And in the opposite the same is equally true. The good desire the future, the lowest desire their childhood, for that was their highest point in goodness.

Going to heaven is simply turning within one's own spirit sanctuary. It is the region of individual happiness, and within each individual must it be found.

Two different men may be in heaven side by side, bound together by the same love, and viewing through the same light the operations of wisdom, both be very happy, yet at the same time be in some respects totally different.

Then what folly to picture heaven as any given locality, in which all are alike, and perfectly happy. Such a heaven would be a vacuum of individuality, and at the same time a vacancy of wisdom, for imperfection would as the perfect be.

The future of man's spirit is inconceivably bright, but to instruct him that at any given point progression ceases, is to make him ask, "What cometh next?" And thus is discontent immediately generated, which, of itself, must eternally annihilate his perfection.

And the doctrine of a permanent state of happiness for the good, builds a permanent state of unhappiness for those who, man, in his judgment, termeth bad or wicked.

This again furnishes grounds for the good to be indolent, after attaining a given amount of goodness, and the bad find excuses for becoming more careless of their individuality, and consequently less good than they otherwise would.

That doctrine annihilates hope, and they are most ignorant who are led by it, and they are really most bad or wicked according to their own measure, if they knowingly teach to others such perversion of wisdom?

The opposite of love is hatred, the opposite of light or wisdom is darkness or ignorance, but man cannot fix a positive love, nor establish one word of positive known wisdom, for at the best he is imperfect, and knoweth from his experience that he progresses, and that seen as glowing light in the past, is in the present dark.

And how can progressive powers become perfect, without immediately being annihilated? And if man's being becometh extinct, who can speak of it?

This idea of permanent states of indolent happiness is, in its highest planes, worse than death to the aspiring spirit.

In the most extended sense there can be no room for two perfections in the universe for all is necessary in one.

God is perfect so far as man can comprehend, yet what God is in his own view man can never know, for man is not God, as the most ignorant spirit ever created knoweth.

At the infant's first transgression it learneth, at the second it learneth still more, and herein starts the course of man, which he hath not the power to limit.

He knoweth not his own beginning, and how can he know the ending? Then what folly to violate all the truths of his own experience, and strive to substantiate that which would be his own permanent annihilation—a permanent heaven.

And what worse than folly, to assume powers of building a permanent place of torture for beings a loving God created.

Dwelling upon such ideals is not the highest good for the spirit of man. They that continually seek darkness, cast a shadow over their affinities, that they alone can remove.

It might truly be said, blessed are they who think for themselves, for thought leadeth unto comprehension, and comprehension unto a dependence upon God.

Seeking God is ever seeking thy own highest idea of goodness, wisdom and love, and as thou dost seek the idea, being fruit of thy own seeking, it goeth on before into brighter regions of thy endless eternity.

And behold thy hope is thy spiritual self, or spiritual light, in affinity with the grand hope whence it came, and whither it ever tendeth.

How plain the way unto God? Why dost thou not seek it? Thou canst not seeking, miss it. Thou hast none to ask save Him who knoweth all thy thoughts, and supplieth all thy desires within thyself, and without any witnesses, save thy own spirit.

Thy outward body requireth sustenance whilst upon earth, and thou alone canst partake of the required sustenance, and so thy inward spirit requireth that which itself alone can obtain. No man can think for thee, and if thou dost not think, thou art the loser.

Those who measure heaven unto man are presuming too much, yet to exhort all to seek happiness is an acceptable mission.

When thou wouldst instruct thy brethren, do so simply. Let every one be his own judge of all thy instructions. Thou mayest be in thy highest heaven, yet cannot therefore perfectly teach thy heaven unto another's comprehension.

Thou mayest call thy brother, but never force him. Thou mayest ask, but never command concerning heavenly things.

Humility is certainly a virtue in all the imperfect.

The greatest and wisest man is always the least presuming, for he feeleth more the wisdom and greatness of his Creator.

What hath man to build selfishness upon? He can create nothing, and is not even master over his own life, but only the enjoyment thereof. Then wherein can come exaltation save in an humble reliance upon his good cause?

Blessed are the humble in spirit, for they ever feel the presence of God. Simplicity and truthfulness of spiritual aspirations ever elevate man.

God is the great fountain whence truths flow as his own fruit, and the more wisdom man learneth the simpler seem

these truths, and hence the simple and truthful in spirit are ever near unto this fountain.

A dependence upon God is simply depending upon what thou knowest of him. Thou dost measure thy own capacity to understand his ways, yet they are ever felt above thee.

When thou seekest to do good thou art happy, hence thou knowest God is good. What proof doth this require? That which thou hast felt within thee is self-evident.

If thou hast sought to injure another thou hast been rendered unhappy, and hence thy own feelings dictate goodness, and what is more simple or sensible than to obey?

He that doeth good is in heaven, whether in or out of the flesh. Death of flesh is the freedom of the spirit, yet this death is experienced in all who are untrammelled by the body and its cares, even though surrounded by them.

Thou canst think of that which is far above the highest attainment of flesh, and form affinities therefor even while in it. If this were not so, how couldst thou progress after leaving the body?

Thou hast seen that not progressing is the same as not being. Surely a man is not nearer perfection in the body than out of it, and he progresses, whilst yet within the body, to the comprehension of that in which his body can take no part.

When his body is left on earth all the moving powers are extracted therefrom, and certainly they can move better in freedom than in bondage.

It is a great mistake to put off the entering of heaven until after leaving the body entirely. It is far better to so live as to form high affinities or high spiritual individualities that can enter the new state with sensible ideas thereof.

They who rush headlong into glowing light must not expect to see, save as they can comprehend that which is seen.

They will find their level of happiness, and that, without doubt, will be their heaven, and all else will seem void of congeniality.

The presence of God to those who seek godliness will be felt very differently from those who do not, on earth, seek to do his will.

This is the guard of the good. The dazzling light blinds those unaccustomed to its brilliancy, and, to see at all, they must see in their affinities.

Hatred cannot love, neither can love hate, and all their shades are regulated in enjoyment by the seekers after them.

Love and wisdom are visible in heaven unto those who exercise in their pure channels on earth, and consequently they enjoy them ; yet to those who cannot see them or feel their influence, how can they be known ?

Spiritual life, as continued in heaven, is merely a progressed stage and progressing stage of the same life on earth.

They that begin wisely continue in wisdom to progress, and the actively good reap ample fruits of goodness.

Space is room for all, and all have space enough for the exercise of all their powers. It must ever remain impossible for imperfection to fill perfection, in even imaginary powers.

The home of the blessed is within their own space, and the boundary of their space is the limit of their comprehension.

The most extended home is the most transparent spirit. That into which floweth the light of Divine Inspiration is the most high enjoyer of heaven.

Those who merit communion with Deity become, as it were, luminous rays of his glory, yet comprehending the glory in its passage through them.

And the glory of God is the highest understanding of man, being understood by all differently, yet in itself the same, and perfect.

The love of supreme wisdom and the wisdom of supreme love blend in glorifying their holy cause and controller.

The high gift of intelligence doth give man pure happiness, if it be correctly used. The greatest intelligence of man is in affinity alone with God's Intelligence, and is a ray thereof concentrated in the child, rendering him a companion of the Father.

God doth converse alone in perfect wisdom. Man can understand to his full extent this wisdom, as it filleth his own celestial germ of affinity ; yet his brother hath a germ also filled equally with equally sweet food, and each viewing God's wisdom, understand their all of it, yet cannot each other understand.

Man doth have a stronger affinity for God than for his most congenial brother man.

Effect doth have more affinity for its producing cause than for any other effect produced thereby.

Oh, man! seek not afar for God's intelligence, nor for any of his holy attributes. Thou art his highest created, and hence can have no affinity for aught save him, or that which is above thee, therefore shouldst thou seek within thyself evidence of the holy attributes of thy cause.

To strengthen intelligence follow up thy own ray, and, if possible, follow unto the immediate presence and comprehension of divine purity. Do not expect to enter the presence composed of holy essences of most holy goodness if thou dost not cultivate thy little germ in affinity thereunto.

If thou dost not understand thou art confused, and must seek thy level below. If thou dost comprehend the inner light of the intelligent affinities thou canst not, by a fleshy body, be hindered from entering the abodes of high wisdom.

Affinity is not confined to earth, nor yet to heaven, neither is the comprehension of man trammelled by an earthly body, if he constantly seek high affinities.

Surely the goodness of God is not confined to any one place, but is witnessed in all things, and the most high witness man can obtain is his own light in affinity unto that light which ever maketh manifest the goodness.

What matter where man is? Distance is not known unto him who encompasseth all. Man, by constantly thinking God is afar off, formeth affinity for a far off God, and cannot approach him.

He that humbly walketh in the presence of his all-wise and loving Parent formeth an attachment unto that presence which cannot ever be removed; and how different his feeling, his heaven, from the one with far off affinities.

He that spurneth realities and doth ever seek imaginary fruits doth reap as he soweth, but his harvest cannot be so full of rejoicing as though he sought that which he knew, by his own experience, to be enduring truth.

Truth alone is enduring, yet the compass of truth man can-

not know. He can know his own portion thereof, which, being known, is ever progressive and progressing toward the understanding of still more truth.

The spirit is in affinity with pure truth, for it is an emanation of the source of truth, and with the source is, so far as it extendeth, truth.

Truth is unto man's view a boundless name for all the productions of God, and for his comprehension of the existence of his God.

His balance in which truths are weighed is his intelligence. He weigheth heavenly truths in the same enduring intelligence as earthly truths, hence the necessity of correct intelligence.

To elevate his intelligence man must seek that which is above his present requirement. The higher he goeth the higher seemeth that which is above. Every step is progressive from conception of individuality unto its termination.

Oh, man! thou art indeed a noble centre of the intelligent attributes of Deity. Within thee thou wilt find essences of universal duration. Thou art an embodiment of the universe. A sum of countless parts composed whose vastness, perfection alone can measure.

Thou dost commence with an interminable series when life becometh thine, and how swiftly thou dost cleave asunder the darkness in thy endless search after that great Cause which said, "Let there be light!"

Noble, endless being, who can limit thee whom God hath freed? Who so grand in power or in wisdom as to limit thee, oh son of God? Behold within thy noble powers the witness of thy nobility is given in thy ability to control thyself!

Thus art thou godlike. And when thou hast fairly won thy high perfection thou canst beside Him sit, a Man, even as He is God!

Oh, a noble destiny is thine, thou loved child of a perfect Father! Thou art an earth-born God. A being celestial encased in earthly dust. And in the dust is greatest wisdom revealed, even as in all thou dost represent, the wisdom of the All-wise One.

God did make the heavens and the earth, and in thee are

they all combined. Thou art an angel, a communer with God; an animal composed of earth!

Oh, how beautiful thou art as seen by pure understanding!

Worlds upon worlds are floating around thee, and thou art in affinity unto them. A halo of divine intelligence doth circle around thee, a crown of love doth bind thy brow, and beneath thy feet are truth's firm and steadfast ways, and thou art in affinity unto them all.

Above and beyond, yet near thee ever, is He who caused thee and thine enjoyment, and behold thou art in affinity unto the great First Cause!

He doth represent all cause—thou art an embodiment of all effect in harmony thereunto.

A sum indeed thou art whose amount thou canst not limit, yet in a measure sway from its high destination.

Thou canst see in the light of truth, yet by avoiding the truth thou dost cease to use the light, and if it do not burn brightly, it is because thou dost not trim it properly.

As thou hast affinity or can cultivate affinity for all, how very careful thou shouldst be to seek rightly!

Thou dost ever learn, and hence, though thou mayest think thou art, thou art never perfect in wisdom.

When overwhelmed with a new burst of light from higher affinities, do not therefore conclude thou knowest all, for, as hath been said, there is but one real perfection.

Humility of spirit is a blessing unto man. He should take all things as in wisdom given, and endeavor to profit by that wisdom.

Happiness must be learned by experience. It is a natural result of natural powers. That is, it is a product of man's affinities, and they are a product of his individuality.

His individuality is in affinity with the heavens and the earth, and his happiness is of the one or the other.

He can enter thy presence, oh God, and from celestial essences trace outward the condensing stream of divine intelligence until it is revealed in outer demonstrations of outer bodies.

He can in those bodies seek and find affinities, but oh, how

inconceivably small his happiness in comparison to that given by the presence of thee, thou great and loving Cause!

He can in the most minute effect see evidence of thee, yet the same sight doth thus prove itself capable of entering where-in there are higher witnesses unto thy highest goodness.

And when he doth search for effect instead of cause, there come to his vision countless apparent inconsistencies, and he doth wander among quicksands which envelope his little witnesses as fast as found.

God doth have a witness in every atom, for it is the termination of cause and commencement of effect. It is the blending of the inward and outward as viewed by men of high intelligence, yet unto those who use effects to gain effects it seemeth too small and insignificant to prove aught of God.

They who worship God see beauty, wisdom and goodness manifested in all the works of his hand.

They who leave God the cause, and seek among his productions solely for happiness, cannot find the all of their capability.

Man doth have affinity for God, and as he doth cultivate this affinity in the same proportion doth it grow within him.

He can learn on earth of truths most lovely and enduring, for this is the birthplace of God's children, and it doth bloom in growing joys and ripening fruits of love. It doth feed his outer sight with fruits of denser light, whilst within him ever shineth that higher, holier torch.

Man was not for earth created, else God had never given space so limited for its enjoyment. It is the outward evidence of outward harmonious affinities in all things created. Upon it each one doth learn the termination, as it were, of mighty causes, which are again in affinity with the cause of compulsion within him.

In the highest heavens man can view in his well stored memory the effects of causes he dwelleth in. He can see how God doth create worlds upon worlds, and within his memory can find the ultimate of the mighty cause.

Harmony doth blend all things, and harmony is but a word with myriad different significations unto as many children of

the Creator thereof; but oh! the feeling of celestial love as it inspireth each different child is more than tongue can ever tell.

Love can be felt but never spoken. The spirit of each child must feel his own being filled with its pure sweetness, but never can reveal its magic power.

It is a gift, an holy token which to man doth flow as a stream of joy, never spoken in his life below.

In God's presence it doth fill all with high and holy happiness.

The love of God is indeed an high affinity, and unto which all of earth or the universe of which earth is but an atomic part is as dust in the balance.

God's love for thee is as thy love for him, for thou art the measure unto thee. He doth not change from perfection, and for thee to merit his high regard thou must ever strive to obtain a pure love for his own holiness.

As thou art good and loving, so doth God see thee for thou dost enter within his sight, all in his loving sight being very good. If thou art not good, do not expect to be seen of God.

Thou dost necessarily have good within thee to exist, yet being master over it thou art seen in thy fruits.

Thou art never by another condemned in God's sight save to the extent of thy own responsibility, thus he seeth thee as thou seeth him, and thy own light revealeth all.

Thy goodness shineth in the heaven thou dost enter, and this alone is seen of God. Thy lower affinities cannot know his presence, and how could they enjoy if they know not?

All things are regulated in wisdom, and hence to understand them the first step is to humbly seek affinity unto the wisdom.

Thus wouldst thou seek the germ whence the wisdom grew, and in obtaining the germ of pure knowledge thou wouldst ever grow in harmony thereunto.

Around thy roots encased in richest earth would be found results of mighty principles, which in turn were results of mighty essences, and they as the arm of God would be seen watering and nourishing thy humble life.

Thus behold thy simple training as the gardener traileth his choicest vine.

Thou art planted in earth, but in heaven thou dost bloom and bear. Thou dost send thy creeping tendrils higher and ever higher, and dost seek to grasp the Infinite in thy tiny coils. He seeth thy weakness, yet knoweth thou art seeking strength, and doth give thee even on earth around thy roots enduring nourishment.

Thus did He plant thee, and wisdom is in it seen of highest nature.

Thou dost ever pierce the higher realms of glory, yet in origin what art thou but an earth-born child? What lessons of humility are couched in this great thought?

Oh man, in learning humility thou art indeed wise.

CHAPTER III.

AFFINITIES—HOLY SELFISHNESS IN CONTRAST WITH EARTHLY—SELF-DEPENDENCE AND FREEDOM.

God's immensity of wisdom, his extent of intelligence doth furnish thee with an endless field for thy endless progression.

Thy bodily powers are but an outward selfish demonstration of outward evidences of his holy wisdom.

The body doth arise from the earth, and from the earth partake of nourishment befitting its wants. It walketh around an apparent circle, and giveth back itself to earth again, filling the wants of the earth even as its own wants were by earthly productions filled.

This should be the end of earth in man. And how small seemeth this momentary existence compared with that which it begins but which can never end!

The existence of the spirit of man ariseth in the heavens. It starteth upward from the germ of existence on its endless errand, yet it is bound in flesh for a season that in the highest refinement of material nature it may learn the commencement of interminable wisdom.

This essencic being wanders among the outward things of its earth, and by the affinities of its earth for earth doth learn, as otherwise it could not learn, the beautiful effects of causes which thereafter must be learned.

The flowery fields and blossoming trees of its lower home bring evidences of harmony. The fruits of the harvest prove that the laborer is worthy of his return for the labor. And the winter winds again prepare the earth to again receive and nourish seed in the coming spring.

The seasons and their fruits are good witnesses of God's wisdom and love, and in man is the power of enjoying them. Thus

he labors in lovely fields and lovely fruits do grow, witnesses that all is good that God hath created.

The lowest affinities are good if rightly used.

The earth leaveth the spirit as the spirit seeketh heaven. The spirit of heaven, the body of earth, they must in harmony dwell that the lasting part may know truths couched in that left behind, but which still exists as nourishment unto the earth and the things thereof.

In the higher realms of higher wisdom, the spirit doth often seek for outside evidence, as it were, of the causes around it in the memory of itself whilst yet encased within the earth.

Blessed are they who know themselves. They are their only key to wisdom of most exalted nature. They that know themselves know their dependence upon God, and through this knowledge cometh celestial happiness.

They know also themselves to be the highest earthly production in the outward, and thus have within themselves the earth refined.

They are the heaven and the earth unto themselves, and blessed are they who in earth learn of heaven's connection therewith.

The link of harmony is man. He is of heaven yet in earth, an earthly statue in which dwelleth a comprehension of immortality.

He who spurns the earth rejecteth great evidence of infinite wisdom.

He who rejects heaven, or future happiness, is most unwise for earthly affinities are of earth and of the present, and cannot benefit man so highly as those which endure.

Affinities termed earthly are those that are formed by being in harmony with effects. Affinities termed heavenly are those that are produced by seeking causes; in the highest, are those in affinity with God.

Every man must have affinities and must himself regulate them, for they are a result of individuality.

As in all else, each and every man must have his own and different affinities from every other one.

Man is guarded well. God did give him individuality and it is an impenetrable barrier unto every other self created.

Each and every one doth have his own wisdom, his own love and his own truth, yet all do blend in unison, for the blending of all is in God.

Each doth have his heaven and earth, and unto him they are as distinct from any other man's as though no other existed.

Individual responsibility and enjoyment are eternal. In the celestial heavens each holy man doth view his own God with his own affinitive vision.

This to those who look with earthly affinities, may seem most selfish, but the highest selfishness is the highest virtue man can possibly obtain, for it is one in direct affinity with its Creator. And they who in their own direct ray of affinity with God constantly dwell, are never in another's way.

They become godlike, with an universal love view all things, and ever strive to behold his works in that pure light which revealeth all things as very good.

This is the place unto which true selfishness would ever seek to obtain admittance.

This is heavenly selfishness, and how it contrasts with that which is of earth.

Man's comprehension relates exclusively unto himself, and might be termed in common with his individuality most selfish. God did thus create him, as his comprehension teacheth, and thus must it be good to be.

He that doeth most good doeth it from promptings within himself, and consequently is most selfish. God gave all things of himself, and hence himself is selfish as proven by all his works.

Man in affinity unto this holy selfishness doth imitate it.

He giveth freely as he receiveth, for as God giveth him he must imitate God in giving, thus knowing he shall the more merit and the more receive.

Oh man, heavenly selfishness liveth forever, that of earth which thou hast seen in its narrowness is short lived and very, very low in its affinities.

It is as the deep dark cave in which noisome vapors almost stagnate the powers of the spirit, whilst that of heaven in its high refinement doth give unto man most holy happiness.

Thou art shown these contrasting points that thou mayest learn from the extremes thy own position.

He is really most virtuous who hath most holy selfishness.

He is most degraded who knoweth himself to be a selfish hater of his kindred.

Thou art between these points. Thy vessel can safely anchor in the lighted harbor of wisdom, or be driven by a careless helm upon the darkened coast of selfish despair.

Selfishness is that which relates unto individualities.

Man's individuality is composed of two parts, Earth and Spirit, and hence his selfishness is of the one or the other, or, by them, is an emanation of harmony composed, in which they mutually blend.

Thus the selfishness of man can become instrumental in his elevation or depression in his scale of progression. Surely selfishness would prompt the proper guidance of his own individuality, in order to insure high affinities and higher enjoyments in the beautiful and lovely hereafter.

Even in selfishness is an evidence of goodness of God. It is as it were an outside hedge to keep away foreign influences from intercepting the passage of the spirit to its highest heaven. A sentinel placed over individualities to keep each one in its proper plane and sphere of action.

Earthly selfishness is distinguished from its opposite, heavenly selfishness, by its grasping of other individualities that which it deems necessary to its own gratification; whilst the higher and holier opposite striveth to obtain the highest favor for itself by seeking the great and good Cause.

The one striveth to hinder man, the other striveth to help him, inasmuch as it elevateth one individual higher in happiness.

True selfishness is true goodness. It leadeth man at once directly to the fountain of all good, and the receiving of good is the dispensing of goodness.

Earthly selfishness seeketh exclusively the things of the earth, and hence its tendency is to keep man from ascending to the things which are of the spirit, and consequently above or of more importance than those belonging unto the earthly nature.

They that seek shall find, and it matters not what they seek the sought crowneth their efforts.

Earthly selfishness is a base upon which rests earthly affinities, which being of the flesh, and in the same being as is the immortal spirit, their predominance must be at the cost of the spiritual affinities, and consequently after the separation of the spirit from the outside flesh, spiritual enjoyment must be thereby depressed.

Yet this selfishness is good so far as it is rightly used.

The spirit and body are joined in one being, and consequently this being must be preserved, in order to develop the proper spiritual individuality, and the preserver is this selfishness in its proper usage.

It is necessary for the body to be supplied, which necessity hath created a disease, which in turn hath been transmitted to generation after generation, and hath augmented the power of the earthly selfishness to a fearful extent.

Thus the nature of man outwardly hath swelled itself into a great diseased self-love, which is a perverted love of self, as proven by its tendency to draw all its votaries down from all spiritual attainments, and fasten their desires around the things of passing time.

On the other hand, an heavenly selfishness prompteth to holy deeds of love, for it is an imitator of God, who is known by his fruits to be of love, and of all things man can comprehend as good.

Yet if this spiritual selfishness leadeth unto things never of use to the body whilst in it, it is thereby diminishing its own capability to ascend by not elevating its ascending powers, which in a measure are of the earth.

Being in the body is surely good, else a good God had never placed the spirit within it. Earthly action should be a blending of spiritual and earthly selfishness, the one connecting spirit with God, the other man with man in harmony.

Celestial man doth not require outside selfishness, for within his memory are stored the fruits of causes which he is enabled to produce in evidence at will. Yet these fruits were gathered by his self whilst upon the far off home of earth.

He cannot select from another's storehouse results that are necessary evidences unto his own spirit, for such results were not gathered by and prove nothing unto him.

Selfishness binds individuality. That of earth binds earth to earth, that of heaven binds the spirit to God. Yet being in the same individuality, they must harmonize to produce the highest good, for an harmonious God thus placed them.

Man in the highest is a result derived from man in the lowest, through countless shades of progression. To eternally progress, his starting point must have been the lowest of the low in an imaginary scale, and still forever to continue progression, he must attain heights which earthly powers can never comprehend.

And his selfishness is ever with him. In the lowest it seeketh lowest gratification, in the highest it seeketh highest happiness in purest goodness.

Thus is man. An endless scale of progression, and all his powers or passions, when viewed with charitable wisdom, are very good.

Even selfishness is found to be a staff, sustaining his faltering steps in the upward plane, as he wanders and wonders on toward perfection.

Man in seeking gratification in the exercise of earthly selfishness is necessarily descending every step, for in retrograding the fruit is lower than the seed, as it is higher in progressing.

In seeking exclusively that which hath been termed heavenly selfishness, the danger is that his spirit will tire of all outward restraint, and run into the opposite extreme; that is, there is danger of becoming too imaginary in searching for heaven, and thus losing the feeling which alone is heaven.

A healthful, harmonious action of the whole being, termed man, giveth the highest future he is capable of comprehending.

There is a point where the selfishness of man might with propriety be termed his love of God. Loving God is simply loving what is comprehended of that which man believeth to be God.

Each and every man loveth God according to his own measure of love and of God.

They that say there is no God, and do thus believe, love their own ideal, indefinite something, which is their god.

Man must love, and his first love is self-love. He ever loveth that which he believeth above his imperfection, yet the ideal thus loved is a production of his own powers, really an emanation from himself.

The truth that the better man becomes, the higher riseth his ideal god, is sufficient to prove that God is perfection of good. Yet this perfection of good may be called myriad different names, without being in the least affected thereby.

All men are seeking, and that which all are seeking in its refinement is God. All build a spiritual home, and a something therein which is good. They may change the name of this something, but their own yearning is the proof that what they seek is goodness unto themselves.

Thus we see that selfishness was in the first necessary, and will in the last be. God did make man selfish, and it was necessary, for out of selfishness he buildeth individuality.

The nature of man must experience truth to know its strength and enduring goodness, and to experience truth he must come in contact with it. And, as hath been said, the infant learneth from its fall a truth which eternally remaineth a part of its knowledge.

Man must, as it were, eternally fall; that is, must come in contact with greater truths continually, which must be experienced to become imbedded in his individuality.

If a man do not fall how can he rise? He must know of his own imperfection, ere he seek perfection.

All are imperfect, which they know by knowing there are things they do not comprehend, and to find these truths, and imbed them in their individuality, is selfishness given. Its proper mission is to collect truths around the learner, from which he becometh familiar with their operation, and consequently benefited thereby.

The truly selfish cannot clash in their searching after truth, for they are different, and must seek truths different in nature, or the same truths differently.

True selfishness would produce perfect harmony among man-

kind. Each one would seek truths which can but harmonize those seeking, and harmonize when found.

Depending upon one another, instead of the direct inspiration received from God, in answer to humble aspiring prayer, hath led mankind into errors which are hard to remove.

Inheritance is necessary that good may be retained in the world, yet when that which is diseased is inherited, the one inheriting must suffer.

Upright selfishness, or love of self, would prompt man to love his brother man, but more than all, to love his heavenly Father, and to seek counsel from him direct.

Loving God is loving all goodness, as *thou* knowest it to be, and not as some one else knows it. Herein again is the love of self demonstrated to be thy own knowledge of goodness.

Celestial heavens are individual heavens, or those in which individualities become perfect.

Herein man is man indeed, and dependent solely upon God.

This doth not annihilate his communion with other celestial men, but giveth higher and holier planes than ever before conceived.

Yet is the being termed man in truth selfish wherever found, for he is one, and consequently all he does must be in relation to this one, and therein germinate.

Wherever man is found he is still man, and what higher or simpler name could be applied to each and every thinking spiritual being God ever created?

When man becometh a full being, when he hath learned that he can only depend upon one great good, whose highest witness is within his own spirit, then can he progress in the knowledge of God which is eternal.

This high attainment is the high celestial Heaven unto man. Therein he becometh an harmonious being. He is one and controller thereof, for he hath learned that he must control his own individuality by high and holy aspirations, ere he entered this high existence.

This high state of happiness can be obtained by man's spirit whilst yet in the flesh. He can by perfecting his individuality, by depending upon God solely for wisdom, reach realms which to all, save his Father and himself, are unknown.

The flesh is good, and he who knoweth this truth will never despise it, nor seek blindly to leave it behind him. It is thrown around the spirit, to be used in obtaining knowledge.

He who seeketh wisdom in the flesh is indeed wise, and unto him flesh will never be a burden. It is every man's duty to use the powers of his body in illustrating or giving body, as it were, to the truths around him, thus fastening them within his spiritual self, or, in future, in his celestial individuality.

He who rejects the evidence obtained through his body's instrumentality, is neglecting eternal benefits.

Should the vine have its roots severed from it, how could it ascend? Thus is man. His roots are implanted in earth, that of the earth he may learn truths which can only therein by him be learned.

He that despiseth the beginning doth not merit the ending.

Each and every man must seek within their portion of the earth that which giveth them their growth of individuality. They must become an harmonious whole being ere they can enter celestial heavens.

This does not mean that they should become perfect, for there is but one perfect, but that they must become individual ones dependent solely upon God, and knowing that they thus must depend to be celestial men.

There is a great difference between a perfect individuality and a perfect man. The one expresses an harmonious exercise of all the individual powers; the other is what man cannot comprehend until he indeed becometh perfect.

This harmonious exercise of man's powers must give him higher happiness than aught else, for they were given therefore, a good Father having bestowed them.

Man being the highest work of God, must in himself receive highest evidence of, and favors from God. To receive the knowledge of causes he is connected with God; to learn of effects, he is placed among them on earth.

He is a combination of cause and effect, and can among them labor, for he hath an essence within him which is from the cause of all causes whence all effects flow.

To understand effects he must experience them, and this is

the body's sphere of action. To understand causes he must ever seek the cause of them.

Man cannot comprehend God, yet can comprehend so far as he hath experienced his goodness.

There is danger of descending too low among effects to find witnesses of the highest causes. Man being the highest earthly formation, is the highest effect he can analyze in the outward. His interior perceptions are, as it were, transparent rays of intelligence in harmony with wisdom, and hence he can look at the actions prompted by his earthly nature, analyze and retain therefrom knowledge.

Thus is formed an individuality which is spiritually in harmony with the spirit of God, and yet in harmony with the combined effects of earth as concentrated within the body around the spirit.

In seeking below man for witnesses of good causes there is danger of running on fruitless errands, or of forgetting the cause entirely in wondering at its effects.

The varied beauty of material objects, as viewed by the lover of the beautiful, wraps the whole being in enjoyment; yet even here there is danger that the outward is thought the fountain of beauty instead of God, and the light from him within the beholder.

Was beauty exclusively outward, man could only know it as the animals devoid of his spirit, for it could not become in harmony with his spirit, and would only be recognized by animal sensation.

The more developed man becometh, the higher is his appreciation of the beautiful, for the refined spirit refineth the channels through which it gaineth information, and thus do the body and spirit unite in making all things lovely that the hand of God hath done.

The refined or harmonious earthly man gaineth his knowledge and his beauties of outward nature from an affinity for causes.

He looks at all things as results of one Almighty cause, and looketh at the cause through all things. Thus are high affinities formed which are the attributes of an elevated individuality which, in eternity, enjoyeth its own high fruits.

The varied beauty of man's thought is a higher study than the effects around which it playeth. Did his spirit cease to operate on his animal brain, of what avail would all outward beauty be?

Yet within him in the darkest night can he find food at times more sweet than oft cometh from the loveliest view without. The highly developed spirit and the harmonious brain do oftentimes produce, by combination, more congenial food to mind than aught else can produce.

Man hath the kingdom of heaven within himself, and he is in a measure king over the heaven. His ideal self or spiritual combination in affinity with God, doth forever stay above the effect part of his nature, and this might be termed the king of his heaven.

The king ministers unto his desire for causes by its affinity with the fountain, and he ministers in effect his just return.

Oh, man! it is difficult, indeed, to word wisdom! Thou hast seen times when within thee there seemed a welling fountain which flowed with liquid wisdom, and hast felt, indeed, what words can never tell. Such feelings are a foretaste of thine own well-earned celestial heaven.

A heaven which is thine own inheritance! In supremest justice it is thine, given thee of God. Even as of earth thou dost inherit flesh and enjoyments belonging thereunto, so of God dost thou inherit thine own kingdom of heaven.

Thou art in God and He in thee, yet he is perfect and thou art imperfect.

As thou dost enter affinities which are God-like, thou art in him, and as he doth prompt thy aspirations and give thee holy inspiration, herein is he manifest within thee.

He and thou are one when ye dwell in harmony, one in spirit and in truth, one in love and wisdom, and this one is thy God, and thou art his child.

God gave thee existence but God did not become less, neither canst thou become more than he gave thee power to be.

Perfection man cannot comprehend, yet what he can comprehend of an all-wise being is his perfect god, for it ever ascendeth as it approacheth the inward holiness which ever in man doth progress toward purity.

Within and eternally within is God. Seek and ye shall find within your own kingdom of heaven an eternal fountain ever flowing in all and more of love and light than can ever by man be measured. God is within thee and thou art within him.

How sublimely beautiful the truth that God is not afar off! and how encouraging to all to seek the fountain of purity to know that within them it is only to be found.

The invitation is eternally flowing in its divine waters—"Enter, enter, within thy holy fountain is joy more sweet, and love more pure than all save God can ever give."

The shrine of man is within him and ever groweth brighter.

Could earthly powers comprehend the wisdom, love and purity of the Great Creator, what would become of man in the eternal progress of his spiritual being? The stationary fountain of his existence would dwindle into an effect, unto which celestial man would be as a great cause.

Therefore is man's imperfection good, and had God not thus created him his own powers had been usurped and himself have been imperfect, for two perfections cannot exist.

Yet is God necessarily in this imperfection, else how could it exist? And inasmuch as he is in himself, therefore is it within him.

If man is imperfect and still from a perfect God did receive his existence, then perfection must also comprehend imperfection.

Yet inasmuch as imperfection does progress, perfection cannot progress, and from this is seen that God is distinct from man, and man is in his measure distinct from God. Yet both do blend and in one end do terminate.

All existence cometh from God, for nothing can create itself.

All existence returneth unto God, for nothing can annihilate itself.

Man is an imperfect master of an imperfect being, given existence by perfection, and, having powers of aspiring thereto, he can eternally dwell within the presence of perfection, yet never become that perfection.

Thus it is good to be, for thus has God willed it, as man can know from his own progression.

Oh, man! thou art upon the threshold of an endless exis-

tence. Thou hast been called of God to earthly labor, which is the opening of the door leading back to his holy presence.

Oh! wait not for earth. Heaven is before thee beckoning on to higher joys thy earth bound spirit.

Thy present is even now leaving thee, and still eternity rolleth on in endless rounds.

Thou art an inheritor of God's kingdom, which is found in eternal life, and whose enjoyment is eternal love and pure wisdom.

Thou dost stand in the presence of the Great Creator and canst view the fountains of divine attributes ever welling and spreading far and wide in boundless floods of living glory; thou canst see them nourishing and cherishing all things, and canst see the harmony restored by the returning floods of love and wisdom as they again ascend to the fountains and again pass out on another endless round.

All attributes of Deity do condense into love and wisdom, which is the all of intelligence, so far as man hath power to comprehend.

Yet can man never positively know what doth come from Deity, and the truth that man doth love cannot positively prove that God is love, for man is imperfect.

To study thyself and to strive to comprehend the full extent of thy eternal powers doth ever raise thee toward all thou believest to be God.

As thou dost believe that power to be which gave thee power to believe, so must that power be, else it is false unto itself.

Thus, perfection doth encompass, fill and comprehend all things, and, so far as thou canst measure, so far are all things measured unto thee.

And herein thou seest the necessity of having an individuality dependent solely upon God. Didst thou depend upon any or aught else save him whom thou hopest to see, thou wouldst have to constantly change, and would have thy dependence ever varying.

Depend upon thyself. Within thee cometh thy evidence of God, and in truly depending upon thyself, thou dost most surely depend upon him.

They who blindly call upon His holy name, do call upon their own blindness, for therein is their only affinity.

They who humbly aspire after wisdom and love, must from these fountains receive nourishment, for of such is their affinity.

They who seek their Creator and aspire to depend solely upon him for all things, do receive within themselves his own divine inspiration, for this do they attract, by their labor it is earned, and a just Creator bestoweth it.

This is within the experience of man and what all men can experience. But to receive inspiration from Deity aspirations must ever ascend as thou believest, toward the holy fountain of all.

They who aspire after God's blessing must never dictate what shall be given, for if God be perfect, surely he knoweth best what is needed unto the aspiring one.

Prayer is the constant aspiration of spirit, a channel through which God doth approach unto man. Thus thou seest the necessity for thy endeavoring to open this channel.

God being unlimited, can ever make manifest his power; but thou art limited, and it seemeth best, as thou knowest by experience, for thee to approach him, and in approaching, learn how to appreciate what thou receivest.

Thy aspirations being that which must open the channel unto inspiration, and being thus proven by thine own experience, how else or by what other means couldst thou receive it?

A righteous God doth give righteous gifts, but if thou dost not enter affinity unto righteousness, how canst thou receive them, or how appreciate if thou couldst receive?

Become godlike so far as thou canst understand godliness, and thus wilt thou be worthy, and thy worthiness will ever increase as thou dost ascend.

Thou canst not attain purity, for thou knowest not what it is.

Thou canst seek to be pure, and thus ever progress in purity, or toward purity, but to attain it comprehension is necessary.

Aspire to be pure. Strive within thyself to create a perfect heaven, and thou canst do it—perfection in thee being remembered to be always imperfect.

Perfect happiness to thee is as an imperfect comprehension

measures it, yet when thou thinkest thyself perfectly happy, the next thought proves thou art not, for thy eternal nature eternally yearneth after that which it hath not.

Thus is it good to be. God giveth all things, and how could he give to thee if thou wert continually satisfied, and didst not crave his gifts?

Surely perfection cannot waste itself away, and if thou dost not crave purity, thou canst not receive it, for 'tis the craving which proveth the gift would to thee be good.

Thou must ever receive of God all that can give happiness.

Blessed is he who constantly striveth to expand his capability to receive from God. Unto such all received seems good, they do not expect permanent blessings, for such gifts would not be good to them, they being changeable.

The greatest gift of God received is existence. This is an hallowed centre, emitting ever more and still more brilliant rays in glory of him who gave, and in happiness to him who received.

Man must take charge of himself and of all things relating thereunto, which will be found to comprise all he can know of everything created.

Man was not made to be a spiritual slave, God is free.

God's freedom is perfect; man's freedom is imperfect, yet seemeth to himself perfect, for it is the controlling of himself so far as master thereof.

He hath freedom to enjoy his own being, but not to destroy it.

He did not create it, and consequently there are things connected with it which ever remain beyond his reach, and herein is the proof of his imperfection.

He is a free man who comprehendeth all his powers.

He is free who knoweth himself. Thus God alone is free in the full sense of freedom, for there must ever remain a part of man which man can never know, else he would cease progressing, which would annihilate his existence, as proven by the truth that he doth progress and doth exist.

This self-freedom is to man celestial heaven, and from this point commenceth a progression which is far higher than all other avenues in which to progress.

They who obtain this full control of their full oneness know of all things as God knoweth of them, for they must fully harmonize with the cause of their existence ere they have power to control the existence.

They are thus rendered free from earth and free from all heavens save their own individual heaven.

They are free from man's control, yet can in love and wisdom blend and commune with him. They are free from restraint of God because of being in harmony with him, and he doth not surely restrain himself nor need restraining.

This is the point or plane of existence wherein earth leaveth the spirit of man, save as retained in the well filled storehouse, termed memory.

CHAPTER IV.

CELESTIAL INDIVIDUALITY—MAN ABOVE ALL CIRCUMSTANCES—SELF-RESPECT—MAN CREATETH HIS OWN HEAVEN.

THE more comprehensive the view of man the less doth earth affect his vision and the more high do his affinities become.

The concentration of his heavenly affinities into an independent man on high, so far as man can become independent, giveth him the title of celestial man, for he hath ceased, ere reaching this point, to be of the earth in affinity.

To attain this independence of earth, the earthly nature must have finished its mission in laboring to benefit the spirit to its fullest extent.

When thou dost enter celestial heaven or celestial individuality, all which thou hast retained and of which thou art composed becometh transparent. This is proven by thy clearness when comprehending some beautiful idea, even though on earth.

Where heavenly life or individual enjoyment thereof commences, there is a barrier beyond which none of man's perversion can pass.

All must seek purity, and all wish to be seen precisely as they are, that each one may from others receive a sweet influence such as affinity understood alone can give.

Herein each one knoweth himself to be one in affinity unto the One of all, and consequently in affinity with every other one emanating from this pure source.

All seek truth. All love, and are more or less wise as they comprehend truth. There is nought to seek save truth and nought save truth can be found. And celestial progression or eternal progression, that which ever approacheth the boundless comprehension of God the eternal, is simply the gathering of truth's rays around the progressing spirit, and therefrom extracting always more refined wisdom.

And the freedom of truth is thus given to all who can understand its pure simplicity.

As the realms of holy wisdom are more and more comprehended, the broader becometh the expanse of heaven. The more truth man doth imbed within his celestial individuality, the more happiness doth he experience.

Freedom of thought and freedom of action only come as man cometh toward their great fountain. When the man that was of earth becometh a man of heaven, his individuality must be perfect and need no restraining.

Thus, celestial individuality is unto man perfect freedom, yet in his connection with God is a tie of pure affinity, but this very tie is his greatest freedom, for God's freedom is perfect unto him.

Herein man is not trammelled by any earthly ties. He can love all mankind and teach them by his daily practice and example the high state in which his spirit dwelleth, and yet can they never stand between him and his exalted freedom.

Those who attain this state on earth are the only free men thereon. They must seek only to do God's will, as within themselves 'tis ever manifested.

This state must be experienced, as, indeed, all others, to be fully comprehended. He who hath tasted of this delicious draught knoweth of a certainty that he hath eternal life.

Before him opens the book of life and in it he doth read his destiny. He seeth himself a germ newly born, and in this concentration of eternal life is all the past condensed.

The past life of earth, or spirit in earth, is seen as the shield around the newly born germ of celestial life, and from which ariseth a form like unto which there can be none in all the creation of God.

The first life buildeth the second, termed celestial.

The man who loveth God above all else, and who in all things striveth to be faithful to his full measure of responsibility, who doeth good because of goodness being loved for itself alone, such man hath born within him a new life which hath no affinity for earth.

And his individuality is completed so far as earth can min-

ister unto its wants. Such men do exist in the flesh. And though they have earned admittance into that high presence wherein there is no error, or affinity therefor, and wherein they will be most welcome guests, still, that God may be glorified, they are to labor on earth and suffer under its cares and numerous trials.

God hath his flock on earth who labor thereon for his sole glory, and ever and anon they are greeted with an illumination of spirit which is unto them evidence of his holy presence.

Such men seek truth for its own sake. They learn of God to teach unto man. The earth doth not love such for they are beyond its narrow affinities. They are persecuted because of their uprightness before God.

The earth loveth its own. He that is in affinity with God will never be in affinity with those not of Him.

The man with high affinities walketh the earth bodily, but spiritually he communeth with God; and what his hands do, or his mouth utters, or his ears hear, or his eyes see, all appear to be performed without his thoughts being employed thereon.

There are, as it were, two beings within him. The one takes charge of all relating to earth, the other of all relating to heaven.

This is a blessed state to attain on earth, for it createth a larger germ in heaven, whence will grow a larger individuality than if not attained in time.

Great and grand is the eternal destiny of man!

It is good for man to contemplate his high destiny. It is good to form within his mind high and pure ideals, for these become a part of his nature, and do reveal themselves in his thought and action, benefiting his kind.

It is good to think of thy heavenly Father continually, that thou mayest ever lead a life dedicated unto him, and every action be unto his glory, and every thought thine own reward.

It is good for thee to form high and pure affinities, to build thyself in heaven a man who loveth purity, godliness and wisdom.

Such is it good to do. It is never good to be careless of thyself, to wander uncaring among lovely truths all thy life,

forming thy celestial germ most slowly and not fulfilling thy privileges.

It is not good to forget thy connection with God thy Father, and upon things beneath thee waste thy affinities.

It is never good to forsake thy duty as thou canst know it to be by searching within thee for that light which never leadeth man astray.

Thou art an eternal being within thyself, and should act of thyself as though conscious of thy exalted position.

Be honest and upright in all thy connections with man, but do not forget that the purest gifts are always due unto Him who gave thee all thou hast.

Love all, but more than all God, who is eternally all unto thee. Thy eternity is based upon thy earthly life. Thou dost out of thy combined nature produce one which is in harmony with God.

This is thy labor on earth and the highest. Thou dost labor in wisdom and love, and from them mould thy heavenly form, which is transparent, pure, and needs no concealment.

Laboring for God is laboring for thyself, for you cannot be separated.

Then what could excuse thee wert thou careless of thy thoughts and actions? Thou art thy own field and thy own laborer, and the labor bringeth unto thee reward. Around thee is a barrier none can pass. Thy neighbor cannot help thee, for if he labor in thy field, were this possible, his is the labor done, and not thine.

All men are distinct and separate, and to keep them separate they are created different. No two being alike are most easily known, in all positions, by their Creator.

Each and every man hath his freedom to act as within himself cometh guidance, or to be governed by circumstances without.

In following the first, his own light, he cannot go wrongly, and in following numberless lights he cannot go rightly.

Man is above all circumstances; unless, indeed, his eternal existence and connection with God be called circumstances, which would be wrong, for circumstances vary and truth cannot vary.

He is above all outside circumstances, inasmuch as he hath a monitor within which ever pointeth above them all, and encourageth man to ascend higher than they, to a being which surely cannot by the thinking be termed a circumstance.

To suppose that man hath no light within for his guidance, is to suppose his ceasing to be man, when it might more reasonably be said he was a creature of circumstances.

And yet in all animals instinct is almost ungovernable, and if they be creatures of circumstances surely God alone is the great circumstantial producer, and the name is merely used as a name instead of using the name truth to express living qualities.

Circumstances are produced by man and not man by circumstances.

He who becometh a slave to circumstances cannot be a servant of God. They are chains wrought by man and by him wrapped around himself and kind, and cannot bind them unto God.

It is every man's duty to acknowledge first his Creator, for all things came from this great first cause. To acknowledge himself a servant of circumstances is simply not acknowledging his connection with God.

Man not being perfect must serve, for he ever feeleth there is a power swaying his being over which he hath no control, and it becometh every man to choose whom he will serve, God or the fabrications of man.

If he striveth to become a creature of circumstances, or becomes careless of his individuality, his practiced wish becometh a reality, and in a measure he can will himself to be governed by every breath that fans his cheek or every word that greets his ear.

Yet when he entereth or striveth to enter high affinities, the lower passions and propensities resulting from his own carelessness are strongly tied in circumstantial affinities, and he hath a hard task to free himself from his voluntary servitude.

A man doth stoop very low when he becometh every man's slave, or the slave of combined whims, which are termed the circumstances around him.

No man with good and true feelings will ever serve the productions of man's combined outside nature, even though all save him enter into the combination. God remaineth eternally man's only God, and him alone shall he serve.

All servitude is voluntary so far as the individuality of man is concerned.

And man hath no right to bind his own future with present promises. It is right for him to progress, for thus is he created, and if any promise be a clog to that progression, it must of necessity be the opposite of the right which is established in his progressive nature.

Man can only to a very limited extent control the future, for his knowledge thereof is very limited, and he knoweth not what in the future will seem best.

Hence he should not promise that which is so much against his power of fulfilling as all in the future must be.

He may in safety strive to do, but in promising positively to do anything, he is presuming himself perfect master of all that is included in the promise, and even were this the truth, the truth that himself is imperfect is sufficient to annihilate his power of positively promising.

It is good to acknowledge God in all thy actions or doings.

That which thou feelest right, do. If after thou hast faithfully promised, thou seest there was wrong or will be wrong in the fulfillment, go to the one unto whom thou didst promise, and seek a release. If the release be not granted, and thou feelest still the fulfillment would be wrong, do not fulfill thy promise, for that was made in ignorance, and now thou hast learned the truth, which it were wrong to violate.

And learn herefrom to never promise concerning that which is so much beyond thy control.

Deceit is always wrong, but deceiving presupposes knowledge of the truth thou art covering or misrepresenting. Thou canst not ignorantly deceive and mayest ignorantly promise, hence there is a great difference between deceiving and breaking a promise, if thou knowest that in promising thou wert ignorant of the result thou didst promise.

If thou wouldst be free, never bind thyself. If thou wouldst

serve God, be very careful how thou dost promise to serve others.

Thy individual nature must be builded by experience. Thou dost not enter earth with perfect wisdom, else thou need not enter it. To imbed desirable truths within thee, thou art forced, as it were, against them by thy own ambition to ascend.

Herein again thou seest the necessity of freedom from circumstantial control, that thou mayest at all times profit most by the very circumstances.

He who floats down the tide of man's creating is not thereby qualified to stem the tide of God's wisdom.

There is a warring within every man of spirit and of flesh.

Thus it is good to be. He who hath the tides of wisdom and of flesh within himself, hath no need to enter outer discord to find that harmony is good.

Man being a combination of all things and of God, must have all things and God to draw wisdom from. Through God he learneth all things, yet cannot through all things learn God.

Thy ambition to ascend toward him constantly bringeth thee in contact with greater and still greater truths, as they seem unto thy growing comprehension. Truth healeth thy wounds and ever giveth pleasure as thou canst receive it.

If thou wouldst know the truth in its own boundless glory, know thyself, and if thou wouldst know thyself, be humble before God, and thus enable thyself to become free, for freedom is the great second step toward godliness.

Every man measures freedom according to his individuality and the powers thereof, hence freedom unto all is different in feeling, yet in reality is that state in which man knoweth himself to be only dependent upon God for all he can enjoy.

Build for thyself a connection with God, and none save thee can sever it. Make a covenant with him to strive to do his will as thou feelest it to be, and thou wilt never be left in doubt as to thy duty.

Think not thou canst exist and still be unworthy of his communion.

Thou didst not produce thyself. Thou wert necessary unto

God's glory, else thou hadst not been. As thou dost attract him, in the same proportion art thou attracted.

Unto all outward laws and all outward effects there is a corresponding inward law and inward cause.

Celestial freedom doth give scope to all the powers of man, and he can view the operation of truths more sublime and more lovely in transparent wisdom than any bondman can ever behold.

This is the distinction as drawn between celestial man and earthly man: the one is free to collect truths, the other is bound among his own errors; the one is an individual complete in all his powers, the other is incomplete in all his powers.

He that is bound of man cannot enjoy godlike freedom, and they who are earthly are of the earth.

To be free, man must in all things judge for himself, and in his own individual ray learn wisdom. Is this not enough to learn in that which He hath given? Surely no man can measure one of God's pure words of living wisdom.

Every child of God is, in the highest point of view, equal in the sight of God. They all derive from him existence, and all have equal claims upon him for eternal life. All have an emanation of his own spirit and a combination of his own earth within them.

This being truth, no man should think himself more worthy of God's favorable notice than his brother, for, in the very thought is a seeming reproof unto God for creating a brother, as thou thinkest, of less capacity.

Thou shouldst respect all men, because they are children of God. But more than all shouldst thou respect thyself, for if thou fallest none can raise thee save thyself, and thus is it with all others.

True self-respect would make all respect all emanations of God's pure will. All are children of God, and should all have privilege of developing their own powers, as within themselves cometh light.

There could be no unharmonious feelings or actions if all were content to do right so far as they could comprehend the right, for right is a result of light within man, which is an emanation of God's own pure intelligence.

Man, by running counter to his own knowledge of the right as manifested unto him by his own light, loses his self-respect, and as a consequence ceases to respect others.

This produces discord, for as God's pure intelligence produceth harmony, its opposite must produce its opposite.

Each man should be worthy of his own respect, and thus would he be respected by all and respect all in turn, for all would be worthy of it.

Harmonious action must always be individual action. There are no two beings alike in all respects in the universe so far as man can comprehend, and for two to strive to unite in perfect harmony, is simply to strive to annihilate one of the two.

When man learneth that he is indeed his own self, and should free his individuality from all other self in the universe, then will harmony be among all men.

Then will each man seek to reveal his heavenly feelings, and thus all will blend in a high and holy monument of love, which shall reach high into the heavens, and then will the unknown beauties of individuality burst from this celestial column in rays of clearest wisdom.

When each and every man shall dwell in his own heaven, which he findeth ever too full for one to enjoy all of, and ever doth he send out of his pure rays, and mingle with others of different hues, until in the blending of celestial heavens' myriad gleams, the wondrous light of God appears.

Spreading far, and illumining the myriad minds or celestial brain of man, is seen this wondrous light. Upon different ones its fall produceth different rays, which all in harmony blend, and all do end in God the great Eternal One.

Individual heavens are the highest that can by individuals be measured, for they are the home of man's full harmony, wherein he becometh filled to his full extent, all powers free to seek the truth, to love, to grow in wisdom, to commune with Deity, to do all that full made man can desire. Such are they which man can enter, and can feel their holy pleasure, even whilst battling with the cares of time!

Noble station! Oh man, seek and thou wilt surely find it.

Do not think thou canst gain God's high favor if thou do not

strive to favor thyself. Thou art so created that thou canst learn, and to fill thy destiny, thou must learn, until knowledge is thine.

And knowledge is limitless, yet thou canst within thy own limits concentrate all that can give thee pleasure, for thy being can be no more than full.

To know thou must experience. Yet think not thou must experience all things to complete thy individuality. Thy earthly experience giveth thee sufficient base upon which to rest eternal progression in comprehension of truth.

Application of what thou dost experience is what must give thee capability of progressing. Thou canst pass through numberless trials and not be benefited, if they do not impress upon thee the goodness of their cause.

God hath instituted trials, over which the faithful must triumph, for their power of triumphing is given them. The experience of the flesh is surely necessary unto the true spirit of man, else why is the spirit within it?

Let no man complain of his outer circumstances, but apply them unto the attainment of knowledge, and thank God for them, as well as all things else, for in this state of feeling all will see good produced by them.

Man is not perfectly harmonious. Even in his individuality on earth there is a necessity of two existences, as it were, and thus until that which hath been termed the celestial individuality is attained, trials must ever cross the path of man.

All must learn to create within themselves a heaven, and thus become independent of all trials which can come to them.

He who depends upon outer influences for happiness will never find it.

God did create the heavens and the earth for man, and is not man in his image? God did create his own heaven, and so must man, or never enter upon his highest and holiest freedom.

God did create the earth, and it is so created that man can within his body find his own earth, and from it draw most rational pleasure. It is a paradise, in whose shady groves angels love to linger. A sweet home to the body of the true man, as is heaven to the true man's spirit.

- Action is eternal, and, being eternal, must be eternally good.

Man does not enter a future home fraught with beauties and pleasures, which fall upon his celestial sense unsought. No, God doth create, and so must man! In creating the heavens and the earth, and in making man in his image, God did make both cause and effect, Himself and all upon which he labored.

Man must create within the boundary of his own universe a heaven and an earth, and it must be in the image of all heavens and all earths, as the atom is unto immensity.

Boundless being! Thou art only bounded by thy own holy wisdom and love! And yet is individual man in his own little wisdom, and his own little love, an atomic image of thee!

His own heaven is ever boundless in conception, yet ever bounded by his comprehension. Thus ever led, and ever by truth surrounded, he journeys on in an eternal round of pleasure, which doth emanate from thee, oh God! as a drop of sparkling glory.

Upon the earth it falls, and whether it cherisheth the sweet-scented flower, or giveth drink unto the thirsty sand, the night cometh, followed by a morning sun, which lifts its sparkling brightness far above the lowly bed, and sends it on to thee, on and still onward, and ever upward toward the fountain whence it dropped.

Love doth have affinity for love, however high or low, love is but love, which cannot be told, but which God hath kindly given man power to feel, and which in heaven doth ever seal his own high mandates.

And wisdom doth love reveal. That which all can feel can only by universal wisdom be controlled, and in such expressions moulded, as boundless universal feeling requireth.

Within the transparent depths of these holy fountains is the feeling of happiness.

The heart of the great I AM doth outward send these living streams, and all his children feel the throbbing within each and every breast.

Love doth yearn for love, and wisdom doth seek still greater

food. They who do not love cannot be happy, neither can the foolish understand the untasted sweets of true knowledge.

Oh man, thou must love in thine imperfection, even as Deity in perfection loveth. Love all things, not for themselves, but because they are all representatives of the love of God who made them.

Let thy attributes be love and wisdom. Be thou a disciple of God's light, which quickeneth every spirit that entereth earth, and from the quickening unto the consummation, doth stay and strengthen each humble child.

Never wander darkling in thy own shadows, but in the light search thyself for knowledge of greatest truths. God doth never require uncertain action.

Every planet, sun and star doth have its course and certain action; every tree and plant, every drop of water and every atom of sand upon the entrance of eternity, all do have their daily labor and must accomplish it.

And thought doth tread its daily path, guided by the light of which it is an emanation. The mind of Jehovah doth overshadow, blend and surround all in its great eternal thoughts, which must be perfect.

And thou, too, oh, man! to merit thy high name must ever act, and in every act glorify Him who sent thee.

Do as thou feelest right in doing, never fearing thou mayest be wrong, for right feelings are never fruits of wrong doings.

Search all things thou canst. It is always to thy advantage to know thy own truths concerning all things thou meetest in life.

Lead a practical life. No one else can learn for thee.

To be an individual and to have thy own heaven, thou must become one being in the image of the one who made thee.

The combination of numberless indistinct beings is as a vast undefined and undefinable sea, from which it is difficult to escape if once 'tis entered.

In this sea thousands live a drowning existence. They have a few independent ideas, sufficient to make it known that there are images of true individuality in the sea, but not enough to stand up firm and steadfast as a living column in the midst of the rolling waves.

Yet it were far better thus to stand up firm upon thy own bottom, and from each wave gather knowledge of the contents of this sea, than to be tossed about upon the combined elements of the sea, knowing only that thou wert living in vain.

The tree that hath stood upon the plain alone hath strength that can withstand the tempest. It will bow low before the threatening storm, and shape itself to suit the force of the blast.

The winds may blow upon it but it is firmly and deeply rooted in the earth, it has learned in a school wherein truth alone is taught, and every root is equal unto the strength required of it.

It hath never been weakened by dependence. It stands a firm and upright shaft, a column erected unto the eternal truth that the greatest strength lieth in self-reliance.

The forest in a mass is strong, yet separated how weak is every tree. And if the tempest enter its crowded weakness, its combined tops, with roots most weak, the trees fall before the blast twisted and torn in every direction, yet upon the plain standeth the noble one which by itself hath stood.

And the forest is like unto those who cannot stand alone among mankind. They run up high above the things of earth and support each other, but such support cannot withstand the tempest shock, and oftentimes are the dependent host laid low in ruin by blasts of error their union hath generated.

They spurn the earth, and seek not to enter it and thus form roots that shall coil among the firmly bedded truths thereof and hold them up, but each one seeks to raise his silly head above his neighbor, thus making his fall the greater when his time is done.

He who stands alone upon the plain or hill-top, doth gather from the dewy eve and morning sun a rich and living foliage that doth shelter all beneath his branches.

Birds carol in his leaves, and beneath his spreading branches children play. And in the sultry noon the tired harvester lies upon the ground, his head supported by his own made sheaf, and free from care sleeps and rests.

All who come near his cooling shade partake of refreshing truths.

Plain and strong, yet when viewed by the weary and way-worn traveler upon the plains of time, oh ! how welcome is such a truthful tree, such a noble man !

The lightest zephyrs stir the leafy foliage, and the fiercest hurricane can never break the sturdy shaft.

How noble in the sight of God must he be who dares to fill full his own ideas of duty and remain untrammelled by any other idea. Such are, indeed, like unto the lone tree which in its own strength and beauty firmly stands a lovely witness unto the goodness of independence.

Every thing God hath created is subject and food for the thought of man. And his action of body can be as varied as action of thought. Both mind and body should harmonize in an active life, else man cannot become an individual independent being.

Think not thou canst learn without reflection any more than thou canst develope thy muscles without exercising them.

Send deep thy roots and high thy branches, and for every branch see thou hast a root in the earth to correspond, else when the tempest of trial cometh thou wilt fall. Such tempests are necessary in thy nature, for thou art of earth, and, as the earth, must at all times be shaken by storms.

Yet within thee is that which as the bright sun-light follows the storm and upon the receding cloud forms the sparkling bow of promise.

CHAPTER V.

CONTENTMENT AGAINST PROGRESSION—LIFE'S SHADOWS— DARKNESS THE CROSS—MAN, GOD'S PLEASURE GROUND.

LET all thy actions be as thou feelest good. Yet good is in every form and shape of being. Thou needst not strive to always act alike in any respect, save that thy object be doing good, for at no two moments of thy existence canst thou be alike.

Be always free but never careless. Be happy if thou canst.

Thou canst not be contented. God did make thee progressive, and to be content thou wouldst have to change thy nature from that which he designed it to be.

Thou canst be seeking to progress, but he who is content will never seek. Progression is a result of labor or striving, and hence it is weak to say, "I am contented to progress."

He who saith "I am contented," doth merely say, "my nature is annihilated." And to be willing to progress is to carry out that will in progressing, thus filling the nature manifest in all men, and which is the direct enemy of contentment.

Do not seek to be content but seek to progress. Seek knowledge of God's ways, knowledge of love, knowledge of the operation of that which giveth knowledge of good, thy own light within thee.

Until God is found of thee be never contented, lest it breed idleness and carelessness, and thou lose the race. Push on in the light. Love not idly or carelessly, but let the fruits of thy love be actions which benefit man.

• Work steadily onward and upward toward God.

Thou didst germinate with him for being among things below thee, having within thyself that which is above all things, the conception of them, thou must have come from that which

is eternally above thee, and as thou art progressive, there can be but one being above thee, who must be perfect, because thou art imperfect.

Not producing thyself, yet being, thou shouldst seek to know thy highest good in knowing this good cause of thyself.

Thy race is eternal; necessarily so, for thou dost dwell within a perfect circle, whose boundary thou canst never find. Within thee is a centre and a central fountain, whence flow essences that can only in operation be felt.

They are thee. And as thee, are eternally fruits of the One whence thou camest.

Life floweth out in action as light floweth into man.

Light is the great stimulator of man's intelligence, encouraging him eternally. Love is the great desiring essence which giveth unto man the thirst contained in that desire which maketh him to seek.

The centre of man is his idea of God. This is his inmost centre, within which nothing can get, his inherent, impenetrable and immovable idea of his own cause.

To seek this cause love desireth and light doth stimulate.

All things are searched by man to fill full this vast and eternal yearning, which might be likened unto a reservoir which only perfection could fill, and which in perfect wisdom was good so to be.

Thus contentment is not in the nature of man, and thus did it seem good. Oh, how great is thy imperfection! even as God is great in perfect attributes, so art thou, oh man, great in imperfect qualities.

Thou didst search among outward things for contentment, and art searching for that which is not in existence, and of course thou canst not find it.

Learn, from what thy senses daily feel, that eternal change is eternally written within the being of all things.

Gradually the sun ariseth from the horizon in the morning of light, and appears to ascend to his meridian or middle height, and as he riseth the shadows around the objects of earth become smaller and smaller, until within itself each one seemeth to have no shadow at all, as he looks down upon them from his exalted height.

Passing the central line, the shadows turn upon the side that before was light, and the sight revealeth that which was dark before, bright and beautiful, as illuminated by the descending rays.

The end seemeth as the beginning. The sun shineth upon the hills in the evening, and long deep shadows fill the vale upon the opposite side, he goeth down from view into apparent death or annihilation.

Such is the life of man. In the dewy morning he is fresh and pure, and all is lovely and beautiful to his innocent eye.

The shadows are behind all objects, and only their bright surfaces visible. As the day grows strong he approacheth his middle point, and beneath all things can see the concealed of former days in their shadows.

And now in descending to the outward gate, he looks back and knoweth that though the surfaces of all things are very bright and lovely, yet beneath and behind them are deep dark shadows.

He who vieweth life thus, and seeketh only to learn from all things their plainest and simplest truths, will clearly see that himself hath an inward and eternal sun, which ever changeth toward purity, yet ever shineth, and within his earthly nature will find that which maketh the shadows in his valley of death.

Imitate the sun. Make all bright thou dost look upon, and the eternal brightness illuminate thyself still more.

There must be shadows in thee and around thy pathway in life's commencement, because thou art composed outwardly of dense materials.

Thy inward sun doth send outward streams of light, which, in moving around thy animal body's qualities, must make shadows which must vary and change, even as thou seest in outward nature, for thou art a condensation thereof so far as the body is concerned.

Thus behold thyself a sun and earth combined, and in thy trusting, truthful, hopeful night, behold thou art beautified by the soft beams of thine own little circling planet, which ever keeps its bright surface to thee, else remains invisible.

Learn lessons of life from life in outward nature.

Do not step over truths which are gigantic in simple purity, and amid the darkened spray of night search for glory. Learn from thy view of things what they are and what intended to be.

In the days of innocent childhood the bright and shining sun is considered small, very small compared with the mountains of earth, yet in age how is the case reversed.

So in thee, oh man, behold the progress of truth. A germ of heavenly brightness sparkles within thee and all around shadows forth huge mountains which startle and astonish thee. As the germ groweth, the mountains are seen dwindling and ever dwindling until thou art far above all, and their shadows lie beneath thee.

The day wanes, and toward its close behold thou hast learned that thy sparkling sun lighteth on to eternal day, and the little earth hath receded into earth whence it came.

There are glorious truths couched within the daily experience of every man, yet how few profit by them.

The learned man can view the harmonious motion and qualities of the heavenly bodies, and from them reap wisdom.

The unlearned man views the brilliant ball of fire as it daily traverses the vault above, and can learn from his little observations true and most exalted wisdom.

God did make the heavens and the earth, and all is in harmony therein and thereon when viewed by the light he hath given unto man.

In the daily course of life man walketh among truths so exceeding plain and simple that the wayfarer cannot err therein.

There is a holy emanation from all natural things, a tone unto which the spirit of man can listen, and from it learn of things relating unto God.

How careless is man of his time! Truths greet him at every step, yet, unheeding, falls over them and goeth on and falls again, until almost discouraged and tired of life. He who seeks for wisdom will first seek to know why he must fall, and thus in seeking causes avoid effects.

Learn from the earth to go thy daily rounds, always having the great propelling and sustaining power within thy central sun.

And oh, remember, this sun is thy own highest idea of God, which, as thou dost measure for thyself, must be his highest idea of thee.

Thou cannot deceive thyself save by willful perversion, and as thou art in reality, and not in appearance, doth God see thee, for this doth truth demand, and surely God can have no affinity for error.

Learn of truth. Thou art a truth, and of a divine truth did receive existence. Thou dost live on and among truthful witnesses, and hath within thee the light of truth in and by which to view all things. Then how canst thou escape the truth which revealeth all things unto God.

Thou dost breathe truths, dost eat them, they quench thy thirst; thou dost hear them, see them, and must eternally feel them by and with all thy powers of feeling, and however ignorant thou art, from them thou must learn wisdom.

God hath placed thee among effects, results of truthful essences, of which in their refinement he is the great cause, that thou mayest learn from these examples to seek the cause of them.

Thou dost view the majestic mountain, the rolling sea, the level plain and mighty river; thou dost see the forest, the flowery meadow, or the simple little rose blooming beside thee, and dost ask, "Whence came your strength and beauty?"

It is the love of God within thee which maketh thee to desire, and, desiring knowledge, thou dost ever seek to find it.

Light giveth life. This thou must know, if thou hast ever seen the barrenness of darkness. Color cometh from the mingling of light and darkness, and beauty is its child.

Thou art of the same light and darkness composed, in thy measure filled, as the rose or little blade of grass beneath thy rambling feet. Thou hast color, thou art beautiful; and as the rose or blade of grass, thou dost from the brilliant stream of light receive thy life.

Within the depths of this pure sea of light are myriad intermingling beams or currents of life, and beast, bird, fish and insect; God, man and angels pure, all mingle with all, and in the ebbing and flowing tides emit rays of holiest glory.

Darkness is the cross of man. That which in wisdom he must bear on earth, and therein and therefrom learn the bitterness of his own earthly nature. He must see the bitterness sweet, inasmuch as it leadeth unto a fuller appreciation of the gift of life.

Thou must drink of thy own dregs, that God's sweet food may be known in all its richness. And thy dregs are thy safeguards on the road to the mountain's top, whereon shineth eternal light.

Carry thy cross. God did lash it fast upon thee, and it is good.

Carry it even to the top of life's mountain, and at the highest point thou canst attain plant it firm, and upon it die the outward death. Though the darkness may enshroud the earth, and earthquakes rend its surface, walk thy bitter way and drink as God giveth unto thee, even though it be gall and wormwood.

Thou must learn God to be good in all his ways; thou must learn goodness to be in all he doeth or can do; thou must earn thy crown of glory by labor on earth.

Darkness must precede thy light. This is proven by the truth that thou didst not always exist, and surely not existing, must be the perfection of darkness; and, as life cometh from light, which is God's refined intelligence, thou must overcome thy darkness by the light.

The overcoming is thy cross. Thou must overcome the earth in thy nature. Creation within thee is thy heaven and thy earth. God doth light thy void, and thou dost exist. Thy heaven seeketh His heaven, and thy earth seeketh His earth. The one is ever above thee, the other ever below thee, yet thou art in affinity with both God and earth.

Thou knowest God is not below thee, and that the earth is below thy high aspirations, and herein is the cross; thou must in earth know of heaven. Thou must be in affinity with God, yet know thou art of earth.

It is a cross to know that though untold sweetness surrounds thee, thou must not partake. It is a cross to know thy God is in and all around thee, yet thou canst not see. To know

thou art his child, yet to feel most unworthy. To seek, yet find not.

And if thus thou suffer upon the cross, is this not thy mission?

For this wert thou created, not that thou shouldst suffer; but that thou shouldst learn all God doeth to be good by the creation within thee.

Thou art as yet in affinity with earth, and as the earth must have thy day and night, thy sunshine and shower, gentle zephyrs and howling storms, calm and earthquake, all that racks the earth must in thy earth torture thee.

Dost thou not know that without the night, the storm and the earthquake, the harmony produced would not result? They are the swift-winged regulators of the elements around the earth, from whose violent action cometh good unto all objects upon its surface.

When thou art rent and torn by the elements around thee, remember that thou art of earth, and that the earth loveth its own.

When the elements smile upon thee, and gentle zephyrs beckon thee to the sweet and shady retreats of earth, remember they are all of earth, and ere thou art sated with their apparent richness, they will fade, change and pass away.

For this were they made, because this they do, having no power of doing, save as intended by Deity in their creation.

Control thy earth, and thus learn to control thy heaven.

Guard all thy actions in the present, and thy future will free thee from its control.

Guide thy earth through thy space during the allotted period for its duration, which is with thee to shorten or lengthen, for thou art capable of receiving knowledge therefrom to a given extent, which must be filled, before thou canst leave it, or it leave thee.

Heaven and earth being fruits of one hand, must be one in design and consummation. What one maketh, must by one be enjoyed, for such doth harmony demand.

He that would attempt to place an impassable barrier between heaven and earth, hath a very limited conception of them both.

Never strive to separate that which God hath joined, happiness and its cause.

As the earth doth in all phases prove the goodness of its connection with the cause of its illumination, as the fruits upon its surface prove in their varied goodness that light giveth them all which they reflect unto man, so shouldst thou, oh man, prove by thy illumination from within, and thy lovely fruits produced from without, that between thee and thy great central sun there is no barrier; that harmony and thou art one; that between thy earth and heaven is perfect peace.

Never have discord within thy own household. Let thy earth revolve as the controlling power shall guide, knowing that if thou dost rightly desire, thou wilt never get beyond the line of duty.

Thou hast almost numberless desires, which, if guided by a loose hand, will present so many different paths to thy view, that thou wilt lose valuable time in discussing which to take. It were better to keep thy whole being under command of one supreme desire, and let that desire be to seek and obtain knowledge of God.

Of what else couldst thou obtain knowledge? Is not God beginning and ending of all things? If not, what is?

Thy beginning and ending are positive, and thy existence a truth which thou believest, yet thou art comparative, and hence cannot comprehend thy own beginning, nor yet ending.

Great God! Thou art the beginning and ending of our existence! Between whose incomprehensible points we ever vibrate, only comprehending that we have happiness, which thou gavest, yet ignorant why thou gave.

All is in and of thee. Thus doth all feeling teach, and such feeling is ever beyond the expressions in which lower thoughts are wont to ride. All know thee, oh God, as all that can be known.

Amid lovely truths, whose beauties but partly comprehended, fill with rapture thy beholding child, hast thou placed him.

And is this hallowed feeling of earth? or by earth produced? Is this consciousness of holy presence a dead result

from dust produced? Oh, man! Thou knowest there is ever that within thee which is still ever above the highest thou feelest to be of, and one with thy individual self.

Thus behold thy earth blending with thy heaven. The lines do blend and mingle, and so merge within one another that none save God could distinguish between them.

There can be no existence separate and distinct from God, and no existence which is isolated from all other existences.

Unto the wise, existence presents a plane, whose ends in earth and heaven are termed God. Commencing below the point of man's comprehension, is seen the fruit of life. It grows, changes, adds and advances, until the glorious height of man is reached. He sits upon the highest point himself can see, yet knoweth there is a beyond, an eternal beyond, which must ever seem the end of his holiest desire.

And the plan is perfect. An eternal spiral which doth all things move with perfect motion. There is no jar or discord, for a perfect One did form all in perfect wisdom.

Then why should man suppose that himself is an exception in this wise plan? Why suppose that his earthly self and his heavenly self are distinct and separate existences?

To separate any one existence from all existences, or the fount of all existence, would be to annihilate that separated.

And surely there can be nothing annihilated, for the plan of creation must be perfect, and have no room or vacant space which is not more wisely employed than to become a storehouse for the remnants of things which had once been good.

Harmony and affinity join, and regulate all things in such manner as unto man's comprehension seemeth perfect.

And man is the embodiment of harmony, and in affinity unto all whence he is embodied.

The great primeval tone of existence vibrates within man's inmost depths, and from this central reservoir of living melody do avenues extend unto all things, and all things do vibrate in unison unto the tone. God doth unto man give knowledge of all things, and through all things doth man gain knowledge of his God.

God is beginning and ending. Such hath wisdom always taught, such hath man believed.

The most wise have always felt most humble, and in all things most dependent upon their own great and incomprehensible cause.

Surely he who knoweth his own littleness, will most humbly acknowledge God's greatness. And oh, how very small unto the truly wise man seemeth his own wisdom! Every step, every breath, every moment of time do each and every one new truths and lovely thoughts unfold, until, in contemplation of thy goodness, oh God! his spirit feeleth almost unworthy of the existence thou gave.

He who doth humbly contemplate Thee in thy works without, or who views Thee in refinement within himself, oh God! such an one is on the path where thine eye loveth to linger.

Such an one doth walk and sit beside thee. Such an one doth unknowingly receive from thee ample reward for such humility.

How little to presume to stand alone unheeding upon whose ground thou standest. Oh man, didst thou fully comprehend thy own weakness, the very small part of truths thou dost know, would as a germ of greater capacity produce for thee more abundant fruit.

And thou canst eternally learn. Between the beginning and ending art thou placed in that which, uncomprehended, is perfect void, and which, when comprehended, is God's perfect wisdom.

Such is thy destiny. Thou didst come from and art journeying to God. God is and is to be. Thou art, thou dost exist. Upon this firm base rest thee, and with thy vision seek to pierce the infinite beyond.

Why art thou seeking? Thou canst not help it. Man cannot sit content with knowing he is and is to be. He was not thus created. He who will seek to know why he constantly yearneth after that above, will ever learn that which cannot be unlearned.

Man was not created satisfied. How could he be fruit of perfection, yet with imperfection be satisfied?

Did not God give man all that could be given, when in him he united earth and heaven? The more wise man becomes, the more wisdom is seen in his own construction, and may we not from this infer that the creature man was, and is all that God in perfect wisdom designed?

And if God created man's dissatisfaction, surely it must in its highest state be good.

Then, oh man, if thou canst not be satisfied, learn to train thy nature, so that the fruits of thy seeking shall be happiness.

Do not imagine that happiness is any fixed state of existence, for it is a habitation of thy own building, it takes thy own shape, changes as thou dost change, is satisfied only so long as thou art.

Thy happiness does demand that no fixed thing thou canst limit should please thee. Thou art *all* progressive, and thy little happiness doth only please thee as it passeth through thyself.

To render thee happy, thou art created to seek to know all things, and so created that God thou canst not fully know with all thy seeking.

Thou canst not live in happiness with an object, to strive to obtain which can fully be obtained. Hence, thou shouldst learn from thy constant dissatisfaction to seek God in all things, for him thou knowest to be unattainable.

And when thou dost commence with asking why thou *dost* ask, the wisest answer thou canst find, the answer unto which all other answers lead, is—"God did thus create me."

And why did God thus create thee? His own happiness demanded such a being. Thou art God's pleasure ground, oh man! He doth enjoy thee in the same proportion as thou dost enjoy him. He giveth all unto thee, yet in receiving humbly and thankfully, thou dost amply reward him for thy gift.

God cannot certainly create, without in the creation receiving compensation. All things emanating from Him must be perfectly balanced. And what doth balance man's highest desire, save his own highest happiness received?

That which man doth hope to receive, doth in the hoping give more happiness than that termed the reality.

Man constantly forgets that the invisible to outer eyes is the real and enduring; that is, it remaineth visible when his outer vision is dispensed with forever, and hence he grasps at outer substances, which can never satisfy the inward yearnings of his spirit.

God created these yearnings, that thou could not be satisfied with knowing or feeling thy own existence. Thou must desire, and he did know thy being was so formed that the termination of all desires must be a greater knowledge of His love for thee.

Herein art thou His pleasure ground, so to speak, for He knoweth thy every desire, seeth every fulfillment giveth thee still greater desires, and his own divine hand traileth the tender plants as himself seeth best.

Does this annihilate thy independence of spirit? Thy spirit did not create itself, and hence should never claim perfect independence, and thou shouldst remember that the greatest independence is a dependence upon the greatest.

God in enjoying thee, must give thee enjoyment. Thou canst lose nothing by his communion.

Thoughts emanating from holy aspirations, and ending in good actions, are a great blessing unto the receiver of them.

Thou must enter where thoughts assume a living shape and form; thou must become invisible to outer things to fully enter heaven. Remember, that all happiness for man is spiritual, and consequently unto flesh invisible.

When thy outside nature seeketh to obtain outside substance, and thinketh it constitute happiness, thou wilt invariably find that the supposed happiness is indeed outside of thee and cannot be enjoyed.

When thou art fully convinced by thy own experience that happiness is a reality, which can be formed and moulded by thy own organization, and not an indefinite something entirely independent of thee, then thou wilt begin a truly rational life, then wilt thou enter heaven.

Guard well thy ideals. When seeking anything, ask always why thou art seeking, and thus know all things connected with thy actions. Build no edifice to outside worshipers; such actions would not enhance thy happiness.

CHAPTER VI.

HAPPINESS, A VISION—ETERNAL LIFE ETERNAL STRIFE—
EYE THE LIGHT—GOD THE CENTRAL IDEA.

BUILD not upon earth thy ideal heaven, but in the pure realms of holiness seek to enter. Strive to hasten thy upward progress, and thou wilt ever find that heavenly happiness is strewn along thy pathway.

Oh hold fast to that eternal light, in whose shadows time hath placed thee. Leave the shadows of the dark valley, and the objects which shut out the light, and seek only the pure light itself beyond them all.

Go not blindly along thy way. Thou knowest thou art, thou dost exist, and from this base start upward in thy endless path toward perfect wisdom.

Thou art created, and God did for his own happiness create thee. Surely if thou art a ministering angel unto the happiness of thy God, thou canst be thyself most happy.

Look upward with thy spiritual eyes and behold the regions of joy, of love and of light which are yet to be learned! The numberless causes of thy happiness, love and truth must all be learned, as thou dost journey inward toward the fountain.

Thou must learn how God doth create his own happiness through thee. Thy own happiness must become known and understood, as well as felt.

Feeling happiness is joy, understanding happiness is wisdom, giving unto others happiness is the exercise of love.

Thy own happiness, or unhappiness, is wrapped within all thou doest. Every action, however small, every thought, however trifling, has a direct bearing upon thy own happiness.

If thou art necessary unto God's happiness, thy being, when most happy, must render him most return for thy existence, for there is eternal affinity between cause and effect.

Opening upon my inner vision is a vast and boundless space, within whose borders do come and go the swift-winged messengers of God's love.

Afar and near the tranquil atmosphere seemeth all alive and glowing with joyful gleams of celestial splendor.

The sweet essences of dense virtues seem herein to dwell, as dwell within the outward worlds the outward truths of God.

Herein dwelleth all of which the outward is but witness. Love doth live. Light doth teach. Truth doth dwell in all things, for all things are truths, and in this new home, seen by newly illumined eyes, all are living realities.

Harmonial incense seemeth a fixed thing; and prayerful aspirations are growing fruitful vines, ever ascending and entwining as they do ascend new and lovely truths.

Herein are heavens builded. Man doth shape within this void his pathway, and treadeth on toward the end, his being fixeth in the dim happiness beyond.

However varied may be the view of the multitude, each and every one must see and feel fulfillments more perfect than could be anticipated.

As the view extends, so extends the viewed, and in the endless vision of our God is the end of vision centered.

Where we must ever learn, our spirits ever burn with desires eternal. Therein we must ever find the balm, which alone can quench that which God alone hath lighted, His own pure love.

Amid the groves of my own sweet heaven do I linger, and listen unto strains whose joyous freedom have loosed my soul from bondage.

Airs laden with untold melody greet mine ear, and my inward feeling doth taste of living sounds. Rich, ripe tones do fill my being with life, life new and pure as that which smiles through the parted lips of the sleeping babe.

And I do hunger. Sweet milk, from founts of holy wisdom, sate my craving thirst with food congenial unto my taste.

Every desire doth seem to bear upon its branches fruit, full and round. And within this fruit do seed abound, which multiply again in heavenly round my pleasures and my wisdom.

Is this not real? Is this hallowed feeling all untruth? Then truth, what art thou? Oh, who can portray the purity, that as a mightier sun, shall shade the heaven I have builded?

Yet so it is. Even as I do partake of this sweet food, and listen to these pure tones within my spirit, the food is growing and the tones vibrating.

A desire is fulfilled, and in its death doth nourish seed which shall live as God the creator liveth.

Eternal life is in man an eternal strife.

Strive we must. Heaven is only a name, and its meaning is boundless unto all, yet unto all is bounded by the circumference of strife.

Reclining in freedom upon the truths my labor hath collected, I feel the happiness which truth in growing giveth.

All truths are perfect parts of the one perfect.

All heavens are truths, in different degrees of expansion.

All heavens are simply existing comprehensions.

God's heaven must be God's existence, his truth, his *all*, HIMSELF.

Man's heaven is within God's existence, truth, and wisdom, which is the understanding of the truth.

Then the highest heaven must be that which understands God's existence.

Herein is the eternal field for strife.

The strife must be eternal. It is prompted by no dying or changing attribute; is executed by no unstable motive power.

Strife is permanent. It is a result of man's spiritual nature, which was by God constructed as it is.

In heaven all are striving as on earth. Principles, essences, virtues, all are eternal and eternally unchangeable, being perfect.

He who is created to learn or love, is also supplied with something to learn and to love.

He who follows the light must eternally find so much as shall eternally make him thirst for more.

Oh, man! Understand thyself. All within thee liveth. Search the records of thy own experience, and learn from thy every step that eternal truth and thou are within one and the same being.

Oh, thou art indeed a germ of godlike affinities.

Thy littleness is only surpassed by God's greatness, and thou art ever growing, then measure if thou canst the end.

As comprehension groweth in heaven, so doth heaven appear to grow. As the combining powers of spiritual existence mingle, interchange and vary, a new heavenly happiness is ever growing, and giving in its growth joy and wisdom.

Every idea, conception, and every aspiration of man are rays, whose glory, like the rainbow, is bright to behold, yet never seen twice alike.

The idea, conception or aspiration remain, for they *are*, but man it is that changes.

As a sun of myriad rays do the beams of man's intelligence, in their concentrating, form the focal or crossing point, and from this point, or central sun, does man behold the universe illumined.

He cannot get outside of his destiny. He is within himself, and within himself is his own universe, and all things, whether in heaven or of earth, are seen by himself through his own portion of God's freely bestowed light.

God, the great illumined center, appears stationary. Man revolves in his universe a bright and shining star, whose magnitude is his own attracted brightness, and whose brightness is his own affinity for the center.

The revolving star sends out its rays, which mingle as they shine with the more gorgeous rays of the distant central cause, and in its ever-turning intelligence, the little center learneth new and lovely truths from contact with its cause.

The light of God within the spirit ever draweth man toward Himself. It is the center, around which man as an existence revolves, and by constantly mingling his own denser rays with this light, he cometh ever nearer its purity.

As a bather in a limpid stream, he becometh cleansed of his lower affinities, and prepared for purer waters.

The light of Deity doth penetrate every household.

The love which beameth in the intelligent eye of the affectionate child; the light of the orator's eye, as his soul is fired with celestial wisdom; the enraptured gaze of poet; all bespeak the presence of this hallowed light of God.

Oh man, keep thy eye ever toward this light. Heaven's own purity is only resulting reflections of its eternal luster. The love which quickens all things hath birth within the hidden beauties of its glorious depths, and all enjoyments of God's children are combined and combining rays of this great fountain.

Every motive, every wish thou hast is traceable unto some hidden cause within thy central sun. It quickeneth thy void, and within thee are created sun, moon and stars, and all are peopled with what thou shalt fancy.

Thou art an image of the universe, and the universal God.

Thou art an embodiment of heaven's joy. Thou art the second in glory, the son of God.

Wouldst thou be first? Wouldst thou know and do all things? Wouldst thou stand side by side with Jehovah his equal? Wouldst thou be greater than He? Wouldst thou make God thy servant?

If thou wouldst *be* all and *do* all, remember thou must always be, and always do. Thou must do all unto all eternity that thou canst. Thou must take thy daily task, and faithfully perform it. If thou would make God thy servant, be thou his. If thou would stand side by side with Him, attract Him. If thou would be greater than He, remember that *humility* is the first step toward true greatness, or greatness in truth.

There are realms wherein vision is feasted with all that vision can crave. There are realms in which melody liveth, and tones do grow. There are realms, wherein love in its purest form reigneth, and wherein wisdom, purely arrayed in spotless white, doth dwell.

The blooming buds of divine love, implanted upon earthly stalks, and quickened by the white-robed wisdom of God, aspire ever upward.

Thus do I learn, as within my own heaven I enter, and thus am I taught by the attributes of Him whom I adore.

A voice proclaimeth, thou shalt in all things seek thy God. Thy earth was good, but unto thee hath ceased. Thy task is finished and reward begun. Thy first fruits are ripe. Thou

art free, go and do whatsoever thou wilt ; there is no transgression in heaven.

As a bird seeketh its home, as light glances through space, so does my spirit fly upward and onward toward my own eternal home.

I have lived in harmony with all things, and God in all things hath blessed me. Time doth not measure eternity. Thought in heaven is its own fulfillment. Light is everywhere, and love dwelleth with God in all.

A bud or blossom is as mysterious and as simple as the universe, for God in all his glory is there.

Oh, what is God ? Thus does my enraptured spirit query, as newly-opened truths expand my view. "What is He not ?" And as I query, a glorious beam of hallowed joy doth seem to penetrate my inmost soul.

Joy unspeakable. An holy stillness hath hushed my spirit into rest, and all is beautiful and lovely to my gaze. A *presence* doth seem to fill with luminous rays my inner life and quickens new seed, seed newly born in this new eternal morning.

Thus do heavenly feelings enwrap the soul of man. The seeking spirit when first set free, when its first ripe fruits are given, can scarcely realize the mighty effects of such little causes.

God worketh his own perfect works, and as man in fulfillment of His glorious designs doth perform his highest duty, the fruit of all his powers become ripe, and full of richness unto his taste.

God giveth man his freedom in His own. His joy, His *all*, as man doth understand the gift.

All heavens are God's heaven.

Each little one doth minister in its growing beauty unto all, through God.

Tranquil stillness is the state in which the spirit loveth to linger. "Peace, be still," is as oil upon the turbulent waters poured, and a serene calmness doth dwell within and around the spirit of man.

"Peace, be still." At these words, which break forth upon

the rushing and rolling sea of time, eternity in its tranquil silence openeth upon the soul.

New born beauties, newly opened ideas dimly appear unto the enraptured spirit, as it is born again, or as it is freed from the things of time by a true understanding of them.

When a truth hath given unto man all that he can understand of its nature, that truth to him is dead, but within him is the essence thereof, as a newly formed seed within his understanding, to grow again in larger and purer growth.

Truths cannot die, and truth is in all things, yet man being progressive, must ever leave the past truths of his experience, and seek the future.

Thus to speak figuratively, to illustrate a truth, the past is dead, the present dying, and the future ever glowing in new life unto man.

Thou canst see in this, oh spirit of man, thy Father's goodness, and His desire to see thy face turned toward himself. He hath made thee to seek happiness, and hath around himself placed thy future, which thou art seeking.

In view of our Father's all-enduring goodness unto his children, we can only humbly hope, by fulfilling our own highest ideas of his will, to merit his eternal care.

What can a poor, weak, imperfect being do to glorify thee, oh thou great perfection? Thou didst make us as we are; our consciousness is only part of thy great intelligence, and oh, what can we add unto thy brightness or purity!

Unto thee, our Father, there is nothing to add, we can only add unto our comprehension of what thou art.

As the dew-drop falleth into the ocean, and mingles with its immensity, a part and parcel of the mighty fluid, so does man appear when compared with God, in whom he is and who is within him.

And oh, man, when thou canst take from the ocean one dew-drop, and annihilate its existence, then wilt thou have indeed an unsteady foundation for thy own being to rest upon.

Thy being, with its countless, thoughtless actions, with its innumerable thoughts and aspirations, is as the little dew-drops amid the great eternal thoughts of Jehovah.

Couldst thou separate thy little drops from all other little drops, and from their cause, thou wouldst indeed be God's rival in power, yea, thou wouldst be greater than he who made thee as thou art.

Couldst thou get beyond him of whom thou art an atomic part, the only difference between you would be the great difference in your imperfection. In this case God's imperfection would be far greater than man's, for man is not a creator.

Could man in heaven obtain one feeling, which is not traceable unto God, in the cause and end of its existence, then could he within this feeling dwell entirely independent of our God, yet dependent upon the source whence the stranger feeling emanated.

Man, in all stages of existence, requireth a central idea, around which, as a fountain of living waters, his whole being circles, and this ideal centre is his God.

Into this fountain are all his powers baptized. They are cleansed as a garment from all impurities within this ideal perfection.

These are the waters which nourish reason in its highest refinement. These are the waters that quench all of man's highest thirst, as the waters of earth quench the thirst of his lowest nature.

Remove this one grand ideal centre from the inheritance of man, and man would cease to be. The affinity for his maker, the intelligent love which holdeth him fast unto all that is good, holy and noble; all that is worthy of *man*, the son of *God*, is this one grand thought, that our God is, and is to be.

Without an ideal height to aspire unto, and without a partial comprehension of that height, what is man? An atom of dust! An *animal*, whose life liveth, yet knoweth not itself! An existence, with no power to comprehend above the densest and darkest of outside effects.

Oh God! All truths are ideals, of which thou art the idea. They are rays, thou the centre.

Such thoughts are pressing upon me their living presence, and I view their majestic proportions in awe and reverence.

All the universe is a mighty living truth, whose proportion unto its cause its cause doth only know.

Man's universe is the extent of his powers. Whilst upon earth the universe is understood as that which his outward power reveals unto his mind. When in heaven his universe becometh enlarged by the realization of the invisible unto his outward gaze.

The spirit hath no earth to walk upon. The earth is of the body, and the body of the earth composed. The spirit is free in proportion as love and wisdom are within its affinities.

The body is the falling weight to balance the spirit's flight.

God hath seen best to construct man with this weight attached unto him, and there is supreme wisdom in the arrangement.

The earth to childhood's gaze seemeth most lovely. As age advances, the earthly charms decrease, until at last the true man wishes to leave what he has found to be but changing shadows, and to enter a brighter and holier plane of existence.

The weights of earth thus steady his steps, as he journeys on toward God, and ever as he approacheth the end the holier is his enjoyment.

When upon the celestial plane of his existence, the weights are sundered from him, and his freed spirit goeth whithersoever it desireth.

God's creation is not a dense mass of matter. The material unto terrestrial man is immaterial unto celestial man.

The spirit can traverse all of God's works, and within itself concentrate the love and wisdom emanating therefrom. Thus each different spirit can from any given essence receive ample nourishment, without infringing upon one another's heaven-born privileges, and without removing or destroying one particle of the essence of which they partake.

God's works being perfect, cannot be exhausted.

The love which joins two atoms in the outward universe, will, in its essence, join myriad angelic men.

A single perfect thought will fill the universe with its rays, and these rays will feed all who seek for food.

A truth is perfect as God, who is all truth. He who com-

prehends a single truth, hath a key unlocking the eternal beauties of God's wisdom.

He who loveth with a perfect love, hath happiness equal unto God's happiness.

The happiness of heaven is the food of all its host.

As myriad men can gaze from their individual points upon the bright and shining sun as a brilliant centre, each one receiving light from a different ray, so do all men from all points of existence gaze upon God in all things.

The light of heaven does oftentimes illumine the eyes of the earthly bound. In moments of inspiration, of love, or in moments when some great truth flashes upon the understanding of man, the light will burst forth in bright reflections from the sun within.

Thus are the rays divided, but never multiplied. Man can reveal part of his happiness unto his brother, but that is not happiness which can be all revealed.

Happiness is mine, it is thine, it is God's. It is, as God, the joy and life of all things. All vibrate unto the beatings of one mighty spirit-heart. All are quickened by one pulse, and by one happiness rejoiced.

As the heart calls in unto itself the life-blood from the far-off parts, so doth the great spirit-heart call home the wandering spirit.

As the heart of man doth send out the purified blood to nourish the body, so doth the great spirit-heart send out each individual spirit after it hath been baptized anew in the channel of perfect love.

Oh man! Thou art an image of all things, an image of God! Look about thee. Open thy spiritual vision, and behold the wonders of thy God.

The life-blood of thy existence is thy affinity for God, whose image thou art. It would seem as though he had formed thee of, in, and from all things, that in gazing upon thee, his child, he could reap the love and joy emanating from all.

Thou dost seem a reflection of God's power, as his light glances from thy inspired eye, and within thy solemn depths are found affinities for all he has made, and for all he is.

CHAPTER VII.

SIMPLICITY OF TRUTH—SPIRITUAL ECONOMY—SPIRITUAL FREEDOM—TRUTHS TAUGHT BY THE EARTH.

ALL is very good. Perfect love casteth out all hatred and unkindness. Perfect wisdom revealeth itself in its actions. All are fruits of one who is our Father.

In our Father's house is happiness for all. There are within Him myriad enjoyments for each individual spirit.

He giveth life within the spirit of man. The spirit of man is an emanation from the great centre of spirit and in affinity therewith.

The spirit-centre and spirit-circumference are one. There is no limit unto God, as man infers from his own limitation. He is everywhere and without him there is no place. He is in, around and above all.

The spirit of man being an emanation of this great intelligent fountain, this great spirit-heart, and in affinity therewith, is free to wander wherever affinity may lead.

Heavenly freedom is freedom to enjoy God's goodness, for all enjoyment and all freedom proceed from his goodness.

As hath been said, man on earth buildeth his home in heaven. He lays the foundation of his eternal temple and raises the dome thereof higher or lower, in proportion as his labors be good.

All goodness is contained in lovingly executing the pure promptings of wisdom.

This goodness it is that sunders the earthly weights from the spirit of man. This goodness is in direct affinity with the fountain of love and wisdom. This goodness enlarges heaven by increasing man's comprehension.

Wisdom and love are free, and freedom is the fruit of love and wisdom.

Thus when the spirit of man becometh enlarged in its power

of comprehending the wisdom and love of its Creator, when it becometh free through the actions of its own goodness, the gates of heaven, which are formed by love of wisdom, are open always wide for its reception.

Are not wisdom, love, and their fruit, goodness, realities? Do they not exist as the living essences of all?

What is it thou dost comprehend save that which thy comprehension hath affinity for? And what is thy comprehension save the fruit of the love and wisdom manifest in God's goodness?

In whatever direction the freed spirit of man turneth, God is there; all-surrounding, ever-present, infinite power.

And the spirit of man doth mingle and dwell within the spirit of God. All happiness, all freedom and all wisdom are but an emanating channel whose current, traced inward unto its sublime source, will unfold the beautiful simplicity of the great first cause.

Truth is eternal and eternally attractive unto man.

The simplest truth learned on the earth amidst the sands of time is part of the simplicity of the Father, which as a seed will grow and strengthen, will attract unto itself more simple truths, and they shall form a living existence within the spirit.

They are truly blessed, whether in heaven or upon earth, who have cultivated an affinity for truth.

All revealments of God are truths, and all truths must reveal God in simplicity.

Thus the understanding of truth is the understanding of God, and giveth unto man the highest and holiest freedom.

And thus to be free, man must become godlike; for there is no freedom save that which floweth from godliness.

The godlike spirit thus is found to have free access to all unto which its desires may lead. The desires being in affinity with God, their central cause must never lead unto any save the highest channels spirit can enter.

And these channels, commencing and ending in the great fountain, must ever be laden, as it were, with rich fruits.

Think not, oh spirit of man, that this will annihilate thy power of self-control. Thou art a *being*, made so by God, and

hast the ascending scale within thy own spirit, its height and depth depend upon thee.

Were this not so, thou wert not man. Being man, thou canst not be less, and being the son of God, thou canst not be more. Man, thou art, and thou art thine own property.

Thy freedom useth God's channels in which to exist and enjoy its existence, yet the enjoyment is thine own. Thou art as he hath made thee and thy self-control is given in thy existence.

God giveth perfect gifts. That which man is he must eternally be. His powers are progressive and progressing, he knoweth not the beginning nor the ending.

The heavenly freed spirit can ever find new and lovely truths upon which to feed its individual existence.

The affinitive spiritual truths of the great central fountain are perfect, and hence when these once enter a being, it must become illuminated and reflect in purity unto others that which passeth into its existence.

Thus spirit teacheth spirit God's truths. The partaking spirit can only extract from a given truth that part which it hath affinity for, leaving unto other spirits all which it cannot and they can enjoy.

Herein can be seen the beautiful economy manifested in all of God's works. How beautiful this spiritual adaptation unto truths; each partaking, and at the same time leaving, or apparently giving, unto others all they can enjoy or desire.

Perfect are thy ways, oh God! and in prayerful meditation man can learn of thee eternal lessons of wisdom.

Where our Father dwelleth therein is perfect peace. Our Father is perfect, and is in us and we in him, yet, oh how very small is our part of this one eternal whole.

All wisdom revealeth alone its cause. That which man termeth wisdom is in affinity unto God, who caused and doth cause it to exist.

All love is sweet. God loveth. And when thou dost love, oh man, thou art enlarging thy capability to receive Him, and his love within thee.

Oh! love thy kind with all thy power of loving.

Love thy God in all things. Thy task is to keep open the

channels of thy being and attract unto thy inmost depths the all-enduring and all-quickenning light of perfect love.

Love surrounds thee in heaven and on earth. Thou dost breathe and move within it; it is a reality unto thy inward sense and feeling far more tangible than the outward air unto thy outward feeling.

Oh study the ways of love and the light of perfect wisdom, for herein is all thy freedom, all thy happiness, and all thy heaven.

Oh how simple and good are the gifts of God unto man. Truth's ways are plain. There is no mystery in heaven. That which man doth not comprehend in this new abode, are felt to be fruits sweet unto those who can partake of them.

There are no dark fears or suspicions in the heaven of him who seeketh in love to do the lessons of wisdom.

The true and good have only affinity for truth and goodness, and these are undying attributes of God.

Truths do not change. Time and distance do not affect them, they are eternally of God. Ye shall love one another in heaven, ye shall light one another, and ye shall preach and practice the truth the same in heaven as upon earth.

Godliness, virtue, and all uprightness bring unto man eternal peace in eternal day, even as they bring fitful hours of peace in the daily life of his earthly existence.

The same is truth in heaven that is truth on earth. Truth in time and eternity, on earth and in heaven, is still the same undying witness of the presence of God.

Hereby can man prove all things. Truth is the same yesterday, to-day, and forever. Truth's opposite ever varies, is never the same in two positions. Truth is not changed by aught, and can always be known in heaven or upon earth by its simplicity.

See the strength of this staff, oh man, and fear not to lean upon it as thou art journeying upward toward thy Father's house. It well becometh thee, who must change, to have a firm and steadfast friend.

Truth maketh man to be free, in proportion as he doth understand it. All existence being a truth, an emanation of God

who is truth, the understanding thereof removeth restraint from the spirit of man.

The truly free can never move save as the light of God's wisdom dictates within them. Is this not freedom? Who then is free, if the god-like are not? Or what is that freedom, or what could it be, in which God is not?

When man *knoweth*, then can he act. He that in heaven feeleth high and holy powers growing upon him, doth long for a field in which to exercise his powers.

He that hath tasted of lovely essences, desireth that all his kind shall partake also.

Being good is *doing* good. All proceedeth from God, and through man, his child, it passeth.

And how passeth? Even as thou dost guide thy speech unto a listening brother's spirit, so dost thou guide and shape thy own channel within thyself.

Each doth give forth from God's storehouse within him that which he desireth to give. That given passeth out of his individuality, but even as it passeth doth help to mould the individuality.

Man's comprehension commenceth on earth. It groweth daily and yearly whilst in time he dwelleth, and each moment of his endless eternity expands his capability of receiving knowledge.

As knowledge becometh more and still more expanded, he receiveth more and still more freedom, which freedom being a product of truth, and truth in turn being the light and love of God, this freedom can only be used to glorify God by doing good.

Light and love being the atmospheric presence of our Father, always evidences of his present love and guardianship for his children, must surround also all the children who approach this pure presence.

If man's spiritual vision be not purified, how can he see God whom he believeth to be all purity?

And if it be purified, how can he see aught but the purifier?

Thus, oh man, thou must learn to be free, if thou wouldst enjoy the greatest privileges of heaven.

If thou wouldst stand in the presence of Deity, and view all in his own pure wisdom; if thou wouldst see all things as very good, thou must prove thyself worthy of the position by thy comprehension of it.

There are spirits still within the fleshy habitation, that are far, very far ahead of some who have left the flesh upon the earth, in time that hath long been in eternity.

If there were not supreme wisdom in man being placed on the earth he had never been thereon.

They who leave the flesh, yet retain all of its low animal desires, are very far behind those who have, whilst in flesh, lived only for heaven.

Leaving the flesh is simply one step in existence, and one that is very undesirable unto those who have not lived desirable lives.

God placed man upon earth in order that the rudimental lessons in eternal wisdom might be learned. Then, if in God's sight, this was the highest plane in his present existence, it should earnestly be studied whilst upon it.

The knowledge of truth being practical, and there being outside representations of truth, behold the wisdom exhibited in placing the spirit of man, in an outside covering, in affinity with the outward things, among which his first lessons in wisdom are received.

If these great first lessons be not learned, whilst in flesh encased, when and where will they become imbedded in man's individuality?

Man may flatter himself that he knoweth more than God, concerning his own welfare, but it would seem that the maker must know more than that which is made.

It is a fearful thing to leave the earth, yet retain within and around the spirit its dense, dark atmosphere. Darkness hath no affinity for light. The blind cannot see. The unlearned cannot know. The deaf cannot hear.

How can he who hath been willfully dark attract light? The earth on earth must be learned, and must be forsaken, ere heaven can be entered. False teachings have withheld man from seeking light in the time it should be sought. They who

teach that God forgiveth transgression, people darkness with the spirits of men.

Oh man! God is indeed good, but his goodness is just and perfect.

Within each and every spirit is the divine breath.

This doth enliven and quicken his being, and his understanding reapeth unto itself harvests of the outward truths whilst among them he is placed.

This being true, where else can these truths be learned, save where God designed?

The earth is "good." Truths that surround it are as holy and pure as the atmosphere of Divinity. To be man thou must comprehend these truths, and the school in which to learn them is on and in the good earth.

Who can believe that God would have placed man first among the outward, had not this been in his sight the best place for him?

To suppose that man can as well learn outward truths, so termed, when not in the outward existence, is simply to suppose that God made a great mistake in placing him thus.

Look at truth as it is, oh man, and believe that thus must it always be. Do thou learn all thou canst, and when done with earth, thou wilt find thou hast indeed done well.

The more thou dost study the truths around thee, the more wilt thou know of their enduring nature, and the more wilt thou be freed from the unenduring.

If man hath cultivated affinity for the lower and more changeable things of time, thus he *is*, and cannot escape his affinities without very severe and very long labors.

Truths are all realities. Their earthly shadows change in different lights, but truth never changeth.

They who live long in the flesh have very many privileges, and can obtain from their own experience wisdom which cannot elsewhere be learned.

Man must study the seed if he would control the harvest. If he would have his future bright and glorious, so must he make it to be by entering into affinity with those truths that are bright and glorious.

How can the blind see? To enable man to comprehend truth, and thus enlarge his heaven, he must have within himself the light which giveth vision unto all.

The spirit is only free when it can comprehend freedom. God's truths are perfect, and in proportion as man doth comprehend them, in the same proportion is he builded like unto God.

Death cometh unto man as doth his sickle unto the harvest. Blessed are they who are ripe when the fruits are gathered home.

The full man, the fully grown faculties are truly gems that shall in heaven reflect pure wisdom's rays, and transmit love unto all which they have by their purity attracted.

If the seed die ere the harvest commenceth, what will become of it? How can undeveloped man behold pure and fully developed truths? how can he reap high happiness?

As man planteth, so doth he reap, and if he plant thorns they will pierce his flesh.

How can spirit reject its individuality? The spirits that have drawn around them their thick mantles of fleshy desires must wear their mantles in heaven, and as these desires are in affinity with the darker rays, the more dense truths of earth, how can such see in pure and perfect light?

How can they who have attracted hatred love? How can they who have attracted love in purity have affinity for its opposite? The lines between impurity and purity are drawn by an almighty hand and cannot be avoided by man.

Blessed are they who earn God's love. Blessed are the purified. Blessed are the free in spirit. Blessed are they who know the truth.

God doth bless all his children, but blessed are they who do comprehend his blessings.

Time and its outward truths unite in teaching the spirit of man how to earn immortality. Time will not let him cling unto its skirts, but in ever varied changes shakes his hold loose and forces him at last to depend only upon himself and God.

Time is simply the first step in eternity.

The spirit of man must learn this first step, and in its prac-

tice strengthen himself unto the accomplishment of the great and only journey—the understanding of the ways of truth.

Oh man, whilst yet upon earth learn its bright and beautiful, yet simple truths. Reflect well and truly upon all around thee.

Oh, as thou valuest thy eternal happiness, strive to imbed within thy own individuality the truths among which thou art. Ever seek, ever strive, and let thy seeking and striving be ever to find and comprehend God's truth.

CHAPTER VIII.

IDEAL GODS.

TRUTH revealeth immortality. Itself eternally existeth, and in its existence all things are glorified.

Swift and strong witness of God is truth. Always the same, always perfect. The great enduring rock upon which the spirit of man standeth and beholdeth God in all wisdom and love, and all wisdom and love in God.

Oh man, love this pure friend. God hath in mercy or in love given thee to know the truth from its strength, and thy own error from its weakness.

Oh, if thou lovest thyself, love the truth and follow its teachings, for without truth thou couldst not exist, being thyself but a truth whose waters flow on toward the great and boundless ocean of Divinity.

It is truth that plumeth thy wings for the eternal flight.

It is truth that thou dost dwell within, and through truth's pure incense cometh heaven's hallowed joy.

It is truth that thou wilt behold when purity doth bless thy vision by revealing thy Father unto thee.

Oh, how man doth cling unto shadows! All truths that give highest and holiest pleasure unto man are those pure inward promptings, those divine revealments within his own spirit which, as fountains fresh, are filled with undying waters.

It seemed necessary in perfect wisdom that man should first be placed among the shadows of truth, or among those of lowest nature; and among these fitting shadows must he learn that the light of higher truths doth cause them.

Grand eternal destiny! oh man, how canst thou repay thy cause save by unto him returning heavily laden with the fruits of goodness?

Unto thy aspiring spirit take the truth, and it shall grow and

strengthen daily and hourly. It shall strengthen against all lower desires and lower actions. It shall grow more bright and lovely, forming ever higher and holier affinities until it is worthy to enter, and comprehend itself to be in, the immediate presence of the great first cause.

God is mysterious unto the undeveloped spirit of man.

He is unto the fully developed spirit the sum or central essence of all things combined, yet infinitely above all things. He is the wisdom which revealeth love, and the love which revealeth wisdom, yet their creating and controlling cause.

He cannot be embodied in thought, for he produceth all of which thought is composed. He cannot be revealed by inspiration, for the finite understanding doth never encompass infinity.

No man can see that which causeth his vision, neither feel that which causeth his feeling, for the cause ceaseth ere its fruit is ripe.

Existence and its cause do dwell in harmony. God did, and doth create all existence. The highest existence man can comprehend is the existence of his own ideal God.

As God buildeth man, so doth man create God.

The spirit buildeth for itself a creation, and the highest ideal embodiment of pure truth is the God over the creation.

As God is his own boundless being, so is man his own boundless child. As God is perfection of all ideals, so is the all of man's ideals God's perfection.

Truth is fearfully plain when first comprehended.

All spirits find the God they seek, yet no two find the all of perfection. All seeking returneth unto God, whence in the beginning it came. Cause returneth unto cause, and effect unto effect.

The thirst of man is quenched by the waters of God.

Imperfect desires cannot be gratified with perfect draughts, and hence it is that each spirit is so created as to have within itself an ideal, a reflection of the one perfect.

He who loveth truth can never be deceived, for within his own spirit is the light of perfect truth. This light quickeneth every desire, and every desire raiseth itself in the high ideal toward God.

Man's highest ideas, his highest wisdom, the loftiest point he can from earth attain, are in heaven himself. His earthly god is his own heavenly being.

It is a truth that as man createth his god on earth, so doth he create in heaven happiness.

As each and every man vieweth all outward things differently, and buildeth therefrom his creation and its cause, so, in reality, is he creating his outward worlds, and building himself as the cause thereof.

Thus hath God builded him, and thus is he in the divine image.

The Father and child cannot become isolated.

Truth existeth. The present and future are as much in eternity as the past. Love uniteth all that its cause created.

Man hath rights and privileges, which are perfect gifts from God, and cannot be annihilated.

All privileges commence and end in truth.

Oh man, it well becometh thee, as child of God, to be noble and god-like in all thou doest. It well becometh thee to guard and study well thy privileges.

Do not be trammelled in spirit by a craven fear that thou wilt walk on unbidden ground; do thou desire righteously, and thy spirit will be ever bidden to gather knowledge whithersoever it will.

Thou art encompassed by God, and whether in the future happiness or present torture thou art placed, remember that truth is the only unchanging staff.

When men would chain thee within the bounds set by their own fears, do thou remember that wherein is love fear cannot enter.

Love of God removeth fear from man.

All men should love their God, for he is their highest good. He giveth them highest and purest wisdom; surely they should not fear him, but should fear to fall short of the requirements revealed within their own spiritual being.

Even if there were no God, or no great cause, the pleasure of loving and of wisdom would surely be inducement enough for man to love and learn.

God hath created this feeling of happiness as love's and

wisdom's fruit, that man may from experience know that it is blessed to be good.

Herein see the strength, simplicity and wisdom manifest in God's goodness, and herefrom know, oh man, that when thou art not rewarded thou art not laboring for God. His fruit is ever ripe.

This ripeness of perfect fruit is proof that man's spirit is in the present in heaven. As he merits happiness, so is happiness received. As he labors, so is he rewarded.

Cause and effect have precisely the same relations on earth and in heaven. The spirit of man is precisely the same existence unto all eternity. He ever groweth into a fuller appreciation of cause and its relation to effects, and as fruit of this wisdom, is an enjoyer of higher happiness.

An elevated earthly existence draweth man toward his God. As man doth cultivate an affinity for all things pure and noble; as he doth approach the high ideal existence, which hath been termed the god he createth, so doth his earthly nature become clothed in robes fresh and pure from heaven.

How exceedingly good in our Father to place all relating unto our future destiny, as it were, in our own hands.

He giveth us the clay and intelligence, and we form the statue, breathing into it the breath of life; even as He created us and placed us in earth an image of Himself.

This creating our heaven; this building from our own aspirations a Being representing the aspirations of our spirit; this comprehending from the inanimate effects a cause of them existing, is proof upon proof of the truth that man is a creating image of the great Creator.

Man useth God's material and immaterial truths as God useth them, save that man's comprehension of them is imperfect.

As man comprehendeth God, so doth he create.

God's truths are as perfect in the hands of his child as in his own. What matter whether man comprehendeth, does not truth remain the same, perfect?

Is it assuming God's power to create? And doth timid man create his own power of creating? Surely God is not so illy constructed that man can find him to be imperfect.

Man cannot create an atom. He can comprehend that which is created, and as he comprehendeth so can he use the creation. Being an effect, yet having an affinity for causes, he can of the cause learn to use effects as himself desireth.

Thus man can see the wisdom of his earthly existence, and how necessary unto a happy future is a well spent present.

Thus can he see that time is indeed the first great step in eternity, and that they are blessed who improve their time.

Thus can he prove that the freedom of heaven dependeth upon a freedom from earth. A freedom to enter high enjoyment dependeth upon a freedom from low affinities. And thus also can he prove that man can be in heavenly happiness while yet upon earth.

Man errs in looking toward the future for his eternal happiness. The present moment is in eternity, though it may be called time. Those who look forward, and forsake the joys of well spent moments, can have no real happiness.

Oh man, thy present existence is thy eternity. Thou wilt never be more the child of God than at present.

Couldst thou comprehend fully what it is to be the fruit of perfection, thou wouldst know that thou art ever in the midst of all that can give thee happiness.

Enter thy heaven fearlessly, it is thy own. If thou art the child of God, He is thy father. If he loveth thee, it must be with a perfect love; and if thou dost feel at times as though love could not approach thee in purity, remember thou cannot comprehend purity, and therefore cannot limit it.

Trust in God. Oh, believe that he doeth all things in wisdom. Love is the sweet evidence of his presence, even as wisdom, or light, is the strong witness of his power.

They who in perfect love approach him know of a truth that he is more wise and loving than they can measure with their weak powers, and let them be ever so high, they feel very low when in such holy presence.

He is ever present. His presence when felt is all that man can feel. His love filleth spirit full of the holiest joy that spirit can realize. His wisdom revealeth his presence in all things.

The freed spirit can wander whithersoever desire may lead, and know by an holy feeling that the Father is beside it. To feel this presence, is the reward of faithfulness. They who humbly desire to merit communion with him, can have a consciousness of the communing. Is it not the nature of love to make happy? And the nature of wisdom to teach? Then, surely, the Creator desireth with love and wisdom to illuminate and make happy the spirit who humbly seeks this communion.

Man on earth, being limited himself, would fain reduce God unto his own limits. The ideal he creates is not his Creator. God is unlimited, from all limited powers proven so to be, for there are no powers in man that can compass or comprehend him; hence man, not knowing, hath named him that which cannot be known by aught save Himself.

Each and every man hath some affinity for, and some knowledge of what he believeth God. Through this high affinity, and this germ of pure knowledge, cometh freedom.

Thus again, all freedom is seen to emanate from and return unto God, the great primeval cause fountain.

Thus do I learn through trusting humility of spirit to become free from fear, from error, and from all earthly chains; and in the God-given freedom do I learn to adore the giver.

Truth is strong; blessed are they who have confidence in its strength. Love is indeed sweet, and they are blessed who partake of its full joy. Wisdom is indeed a good counselor, and blessed are they who heed its guidance. God is indeed good, and they are thirce blessed who constantly strive, through truth, love, and wisdom, to appreciate His high regard for them.

When the spirit of man becometh free through its comprehension of truth, there is no truth too deep or too holy for it to understand. The mysteries of existence disappear before its high knowledge as do the fogs of earth from before the rays of the brilliant sun.

All that can trammel spirit is ignorance of truth.

When the spirit is freed by knowledge of truth, the truth becometh clear and transparent unto the spirit.

Therefore can the spirit ever find among the pure truths of

heaven all that shall gratify and render happy; all happiness being fruit of truthful comprehension of God.

Heaven unto the freed spirit is but an emanation of Deity, or an atmospheric presence in which is all happiness that spirit can comprehend.

This presence or emanation is everywhere, for God is unlimited. It is a truthful essence: as much an essence of outward truths as of inward realities. It is the loving tie of affinity which binds spirit unto its source, and unto congenial freed spirits.

The spirit of God being the great creator of spirit in man, and in affinity with its fruit, cannot, surely, be isolated from its fruit.

Man comprehendeth each one his own part of his cause, and by his own part is guided.

As man remaineth separate from that which his hand doth build, so must God remain in a measure separate from the outward representatives of His hand.

As man's works show an imperfect intelligence, so doth God's work a perfect intelligence so far as man's highest comprehension measureth.

Man is the child of an unlimited Father. The Father is perfect. Man, being fruit of unlimited perfection, must have powers whose boundary being fixed in perfect truth must unto man himself ever seem boundless.

As he progresseth, so doth progress his powers of progression, and the wisest ever feel in most need of wisdom.

They who form an affinity for wisdom can ever learn brighter, simpler, and more exalted wisdom, for their progressive powers ever redouble upon them with still greater strength, as around and within all is felt to be their supreme Creator.

God is not afar off, no farther than is imperfect wisdom and love from perfection. Why believe him to be in the dim distance? Surely all the proofs of his existence are within thyself, and there shouldst thou look for him.

The purified spirit of man useth precisely the same intelligence that his Father useth, so far as he can use it.

Then if man is like unto God when his being becomes filled,

as it were, with pure intelligence, what can stay his course? What can limit him who is free through the action of God's eternal attributes?

Or, if any man believe there is no God, there is, as all know, truth and intelligence, and all know that the more intelligence a man hath, the more can he comprehend and control truth, which at last bringeth him to the same point as though the existence of God were admitted and believed.

Truth remaineth the same though man believe it not.

Truth is of God, and though man may be ignorant, yet surely his ignorance can never alter or encompass the great eternal attribute.

The strength and durability of all God's works proveth the perfection of his power.

The same is true of man; the more near he approacheth perfect knowledge, the more lasting become his works, because more of the lasting attributes are comprehended and by him used in the works.

Oh man, if thou wouldst enter heaven a freed spirit, a free child of God, and thus have all avenues open unto thee; if thou wouldst have happiness like unto that enjoyed by thy Father in heaven; oh search for His wisdom in all things.

Thou knowest thou *art*, and thou knowest thou didst not produce thyself; then, oh search for that which is thus proven to be above thee, for that which can alone quench thy eternal thirst, the presence of the source whence thou came.

CHAPTER IX.

HAPPINESS EMANATING FROM GOD'S GOODNESS—FALSE LIGHTS—HOW TO DISTINGUISH THEM—PRAYER—LIGHT THE TEST OF ALL—FOLLOW NO SPIRIT—LET GOD TEACH THEE.

THERE should be no mysteries unto the child of the unlimited. All must be plain unto that power which produced all. And man being within the all, and fruit of the intelligent producer, should, by increasing his intelligence, drive all mystery from before him.

The spiritual existence of man hath by ignorance been shrouded in darkness. The tombs have inclosed the spirit within the dread charnel-house where the earthly tenement mouldered into dust. The grave hath severed the loving tie of spirits, and beneath the cold earth hath hope been buried!

But God said "let there be light," "let love claim its own," let the truth be known!

Behold the light bursteth forth from the presence of all purity, love is by its side, truth unites them.

Myriad spirits hail the glorious dawn of light comprehended. The truth did always exist, yet was unknown unto man. Love is eternal, yet man could not feel its highest throbbings.

The DOVE, holy emblem of inspiration, came down to earthly comprehension, and revealed the glorious truth that "light shall make you free."

Light shall give sight unto man. In the depths of most refined wisdom shall he learn all that can be known, that God is good and perfect.

These holy and eternal attributes of the great first cause,—light, love, truth, shall reveal all that can be felt by man.

Light, the spirit; love, the mind; and truth, the body of Jehovah. These are the one broad pleasure ground of all His

children. He doth open his spirit to quicken them ; He poureth forth his own holy thoughts to feed them ; and of his body do they receive highest truth.

He is not outward, yet in the outward are the witnesses that He is within.

Oh God ! In the depths of sublime thought doth thy quickened child love to linger. Within the mighty presence of pure truths comprehended would I fain forever dwell. Upon the beams of thy own holy intelligence would I rest my wearied spirit, and from thine own wisdom cull the sweets of knowledge.

Is this enthusiasm ? Cannot they who *feel* heaven strive to express their feeling ? Is it not the nature of happiness to make happy ? Oh man ! thy chilly nature cannot freeze the pure love of God or the happiness it giveth.

The spirit when feeling happiness would fain impart the feeling unto all it loveth.

Happiness being a result produced by the action of God's attributes cannot be confined. It is a boundless feeling when in purity enjoyed, for in purity it is the enjoyment of God. Therefore the spirit that is really and truly happy, must spread happiness whithersoever it goeth.

It is a pleasure to enter the presence of a really happy spirit. The unconfined happiness becometh like unto an atmosphere surrounding the spirit, and to enter this presence is to partake of the escaping joy.

The spirit of God being perfect, must create its own refined enjoyment. The spirit of man being imperfect, yet in affinity unto God, must receive from the perfect happiness all its comprehension thereof.

As perfect happiness emanates from a comprehension of the divine presence within man, so does imperfect happiness penetrate man's outward nature, and greet its neighbor with smiling countenance.

Man's imperfect happiness in its highest refinement is like unto perfection of happiness in God. Both are formed by the same cause ; both are results of the same attributes ; and both in reality are one, for man's imperfect comprehension is only imperfect in quantity, it is not all of God's perfection.

There is but one plane above man, and upon that plane is the *all* of all. Imperfect man is second only to perfect God.

And that he is second man can know from the simple truth that he is not self-productive.

This one blank void in his existence, the one truth that he *is*, yet knoweth not how he came into being, is sufficient to keep the true spirit ever most humble.

God, the great primeval center of all causes, hath in the purest conceptions of man, in the fervent aspirations of his spirit, in the sum of all his intelligence, placed his own high altar, and upon it doth the humble spirit ever sacrifice its own imperfection unto what it believeth to be the ONE GOOD.

The happiness of the spirit that believeth in God's goodness is ample proof that it is good so to believe.

And the truth that man must have an high and pure ideal to render him thus happy, is ample proof that a good cause did thus create him.

There is harmony in all things, for all flow from one fountain. There is a cause of harmony, and if man would run his imagination wild in searching after every successive cause in detail, the wildness of the thoughts would soon prove their folly.

Man *cannot find* one self-existent and independent cause. Does it therefore not exist? The truth that man is imperfect proveth he hath a cause *not* imperfect like unto himself, and that which is not imperfect must be perfect.

Can there be a being who created man and who is still imperfect? And even if such a being do exist, *it must* have a cause, and we only go one step nearer God in our search after truth at last.

God is the great thought center. Toward Him as the cause do all aspirations center inward, for the highest aspirations of spirit are all inward, and as they center in, man doth ever find higher and still holier food, broader and more grand vision, sweeter, more serene, and more refined happiness.

It is enough for man to depend upon God. It is the all of his requirements that man should depend upon the highest light within him.

They that run after other lights and are by other lights guided, are like unto the mariner who would not depend upon the true beacon light and lost his bark upon the stormy coast.

God doeth all well that is done. The spirit that he hath created in man is his child, and did a perfect Father give away his child to be lost? Did he make him to be a reproof unto his cause in his very existence?

The spirit of man cannot know all of truth. Then how can he know which part of truth will fit a brother spirit best?

Oh man, depend upon thy supreme creator, and only upon him. Be not led or blindly guided by any spirit. Believe not that any can instruct thee so well as Him, thy own Father.

Thou art connected unto him by ties that even himself, being perfect, cannot sever, and why shouldst thou stoop to beg of every passer-by, or to receive of all who choose to offer thee?

Guard well thine own being, that it do not cease to attract light from the fountain of all light.

Believe no man, or disembodied spirit of man, who would teach that God is limited. They who would make themselves worthy, must ever guard well the portals of their being, and let no stranger enter into their inmost temple lest a being inferior unto God should be worshiped.

There are what are termed false lights, and blessed are they who are not guided by them.

When man is nearest the fountain which is unto him perfect, why should he journey unto other fountains which must be at least imperfect?

If any spirit claim perfection, the claiming proveth its imperfection. God's perfection is not limited by man's comprehension, and he will never say unto man, "I am perfect," but thou art imperfect, for man could not comprehend the claim of perfection.

Man proveth, from his own imperfection, that God is perfect, but this will not apply unto any spirit of man, for such spirit hath a cause *not itself*, which that being termed God cannot have.

Why should imperfection seek of itself to know the truths of God's perfection? Surely the fountain of wisdom is large

enough to supply all it createth. Can a result exhaust its cause? Can man's spirit desire more than man's Creator can give?

Then why do men depend upon man to reveal unto them what each could better learn for himself, and that of God?

Love bindeth man unto man and unto God. All should love all, but more than all God who gave the power to love.

It is good to commune with a congenial spirit, it giveth happiness, but a good spirit will never teach aught but good.

The good spirit will ever teach a dependence upon God, for such an one knoweth him to be all of good.

And hereby shall ye know them; if they direct you unto God, saying, "Ask of Him, for he is good and most wise;" then do as ye are bidden, and believe also that the prompting spirit is good.

If a spirit do not thus direct thee to seek *Him*, oh man, know of a certainty, that spirit is ambitious to stand between thee and the fountain of wisdom.

No spirit can intercept *prayer*. No being God hath ever created can snatch from thy lips a draught thou dost earnestly seek or truly merit. This doth perfect justice demand.

Oh, man! God alone *is* good. No being can usurp his supreme power, for himself alone can comprehend it.

His gifts are unlimited as himself, but all men are different and must of these gifts receive differently. Herein is the guard of individuality.

No two being alike, no one can rightly direct another one. God being all, can surely direct all perfectly. He directs each as unto each is highest good, for he is himself highest good unto all.

Reject not truth from any source. Receive no error if thou knowest it so to be. Search always for the highest good, and believe that no imperfect being can bestow this upon thee.

Why needst thou seek if all were imperfect that thou couldst receive? Truth is always perfect, and thou art imperfect so far as thou wilt not hold all of the truth.

Thou art of truths composed, but art less than God.

It is thy duty to pray. It is thy duty ever to seek to know

the will of thy heavenly Father, and so far as thou dost comprehend, to strive and do.

Thy prayer should ascend in confidence unto God. Ask food of Him ; and if he send unto thee a messenger do not forget the one who sends and worship the one employed.

Spirits of men cannot give perfect gifts. The one who asks a spirit, tempts that spirit to give what is not its own.

No man should thus tempt his brother spirit, but should send his aspirations direct unto the fountain of wisdom.

God useth perfect means to accomplish his desires. His love and his truths are perfect, and these he sends unto his aspiring children in such manner as unto himself seemeth wise.

If a spirit cometh unto thee with a message which thou feelest to have been prompted by love, to have been caused by the perfect source of love, then listen, and weigh well every word spoken unto, or impressed upon thee.

If a spirit cometh unto thee with words of truth, words that thou knowest, by thy own internal light, contain truths that must benefit thy being ; then listen also unto that spirit, and weigh well the truths given.

Always remember there is no love but God's love, no truths but what are parts of God's eternal truth ; and when thou receivest, by whatever instrumentality, love, or truth, do not forget the center whence these essences come.

He who bathes in the stream should not forget the fountain.

A spirit may comprehend more or less than thou, but God alone knows best what thou shouldst know, and within thee is His light divine which will ever reveal all that can do thee most good.

All goodness is of God, but all wisdom is comprehending this goodness ; and hence if thou art blindly led, what canst thou know, or what enjoy ?

God's goodness is perfect, and hence his teachings are purely practical, and are always in harmony with thy whole being.

Thou growest into the perfection of all thy powers, even as a tree groweth, and if God useth a means to assure thee of his goodness and wisdom, it is thy duty, as inheritor and receiver of this wisdom and goodness, that thou be ever guarded in receiving.

Stand upon thy own manhood. In being man, thou art second only to God. Love thy Father in everything. His spirit is within every spirit he hath created, and is ever the highest guide.

His spirit being within thine own, can more effectually prompt thee than if the spirit have to shine through another.

Thou hast this spiritual test within thyself, and it is a witness of God's goodness; it is a guard which none should be permitted to pass; it is a power none should be permitted to usurp. It shieldeth thy individuality; it maketh thee to be man; and to be worthy of the high name which implieth thou art the son of God.

By thy own God-given light shalt thou know them. Do not depend upon another's light, for such test would not reveal unto thee highest good.

Thou must be very careful concerning all relating unto thy future state of existence.

Believe no man, or spirit of man, who cannot substantiate his future theory upon present truth. Earthly truth is as perfect as heavenly truth, and all truth centers within the one truth which is God. Therefore must the future, and present, and past eternally harmonize; and therefore must the teaching man, or spirit, be tested while teaching by the aid of the light of truth within each and every man who hears the teaching.

Man having power to see, is responsible for sight.

If thou dost follow a spirit of man, as such, thou art most unwise. The desire which maketh thee to follow is not by man created, and didst thou know thyself, thou wouldst know that a desire man cannot create, he cannot supply.

Learn all thou canst of truth, but remember that is not truth which will not bear the most thorough testing.

If a word or passage contain truth, the truth is eternal, and eternally part of God, and cannot be destroyed. The metal may be refined and re-refined, but remember it is but dross that is extracted; the metal, the truth, is only the brighter the more pure it becomes.

If a spirit deliver unto thee a message purporting to be from God, thy duty unto thy God demands that thou shouldst *know*

it so to be, from His own test-light within thee, ere thou dost believe it.

Life on earth and in heaven, forever, is *practical*.

That which entereth within thy individuality becometh part of thee, and hence, thou must see the necessity of thy using thy light, thy own part of God, in judging of other parts, or those things purporting to be other parts, of His purity.

The instant thou dost lose thy own control, that instant is so much of thy manhood gone. Thy freedom is the freedom of governing all connected with thyself, save always the one link uniting thee with thy cause.

The instant a being steps between thy spirit and God, that instant art thou in darkness. If thou dost depend upon any being save God, that instant art thou a willing slave.

What matter how many outside proofs man may bring to substantiate his theory, the highest truth is of God and by God alone explained. That man who seeketh through a perverted channel to obtain highest wisdom, will reap the reward of his own folly.

God's highest wisdom hath no outward proof. The central wisdom which supplieth outward fountains emanates from within His own depth and therein remaineth.

Man cannot fathom Divinity. Could he grasp all truth in his comprehension, then could he reveal unto man who was less intelligent, that which could never be changed.

The highest progression cometh from powers based upon truth, which is eternally unchangeable.

Man's progression is in proportion to the truths, or amount of truth, he has collected and imbedded within his individuality.

A spirit may attempt to teach that which it knoweth not the extent of, but all must see that such teaching must at best be imperfect.

So long as man, or the spirit of man, remaineth imperfect, the teachings must also be imperfect, and should be well weighed before they be adopted.

Do not turn a deaf ear unto all who would speak unto thee, but analyze and prove well all thou hearest. Be kind and

loving, but be firm, and guard well thy being. Spirits may approach thee with very good intentions, yet at the same time may be very ignorant of the truths that would do thee most good.

A spirit cannot usurp thy individuality. Thou art *thyself*, and must for thyself seek out thy part of wisdom and love.

The man who gives up his being unto the sway of every spirit who may choose to enter for a season, is indeed most unwise, most ignorant of his highest good, and most ignorant of the fundamental laws of his being.

Thou should not presuppose that every spirit who hath left the body knoweth more than thou of God's goodness. Thou shouldst be willing to learn truth from any source, but remember, all spirits of men combined cannot teach all truth.

In the past man's great error hath always been his dependence upon and fear of his brother man. The future must be freed from this dependence by depending solely upon God in the present.

No good spirit will ask thee to depend implicitly upon its guidance, for such spirit well knoweth its own weakness compared with the power of its Creator.

And didst thou depend upon any spirit, the very dependence would be a reproof unto thee; the dependence would render thee weaker than thou art alone, for thou art leaning upon a broken staff; thou art depending upon imperfection, and cannot find perfect good.

He who hath faith in imperfect spirits of men is in a worse position than he who hath no faith at all.

A perverted faith leadeth unto superstition and bigotry; a faith in God's goodness ever leadeth unto joy and wisdom.

All faith is perverted that does not cling unto God, for He is the cause of all things producing faith in the spirits of His children.

He who followeth a spirit becometh blind. He who followeth God will find in enlarged vision the true mission of all spirits who are permitted to be known on earth.

God doth not control his spirit children save in perfect wisdom. The mission of all spirits who visit earth is, GOOD UNTO

MAN. But man must learn this goodness, which is perfect, without forgetting that the *instruments* are imperfect. He must learn to depend upon the GOOD and not upon the ones carrying the joyous tidings unto him.

The spirits of men are not let out to visit earth to tie man still tighter in cords of error, but have come with new beams of hope, new rays of light, and new words of love to entice man homeward unto God.

They have tasted of His love, they have dwelt in His light, yet, so, oh man, hast thou, and they come to confirm thee in the faith that He is indeed good, and all thy wisdom, love, and happiness but parts of this holy and eternal goodness.

They come to say, "thou art eternal." They come with glad tidings. They come with purer joys than earth ever knew before. They open unto man new realms for his enraptured vision to enter. They make truth more lovely and love more truthful.

Their simple coming giveth faith unto the doubting spirit and hope unto the despairing.

Oh, man! learn of this coming another proof that thou art the eternal child of Him who ever liveth.

Blessed is he who openeth his being to receive the truth and shuts out the errors which he discovers approaching.

Oh, depend upon God! Do not cut thy bark loose from this eternal anchor and turn out upon the trackless deep, a darkened spirit.

No spirit can teach thee thy road unto God. If thou do cease to seek for thyself, who can seek for thee? He is not afar off, as hath again and again been said; He is as near unto thee as any child He hath created, and know, oh man, thou art as near unto His holy spirit as the brightest angel in heaven.

His love, being perfect, cannot be limited, and extendeth unto thee in its own holy purity. If thou wilt not partake, doth thy waywardness affect His love? Do not imagine thou art perfect and He the imperfect.

If, in His mercy, He send unto thy tired and faltering spirit the spirit of thy own little heaven-born child with words of love, words of healing, in which come hope and faith, oh, do not forget in thy joy the Holy One who caused it.

The rapturous feelings attending this sweet communion are rays of light divine, are scintillations, as it were, scattered by His hand around thee; parts of His own purity partially comprehended.

The joys of perfect love and the depths of perfect wisdom man ever seeks to find, and ever does he find more joy and greater depth, even in proportion unto his progression.

A brother cometh unto thee with a message of love whose purity astonishes thee, and thou dost almost forget that the love is not his but his Father's.

So soon as thou dost forget God that soon must thy progression in true knowledge cease; and thou wilt invariably find that those who forget Him cease to attract His pure ministering spirits.

Spirits in communicating with earth, or with the inhabitants of earth, are subject unto the same laws and the same controlling essences as though they were still incased in the flesh.

The laws or channels of spirit are as eternal as the spirit of God whose spirit in its movements regulates all movements of spirit.

God is self-existent. Man is within this self-existence, but is not all thereof. He useth perfect channels in communicating with each individual child; but when one child would communicate with another the perfect channel remaineth closed.

A brother spirit may know far more of the truth than thou, and it is well to listen unto his voice that thou may select from his part of God's wisdom that which will benefit thee; but it is also well to know he is not God.

Thou canst not know all of His perfection, but can know thy brother's imperfection. Thou art so constituted that seeking giveth more happiness than finding.

If thy happiness come from thy own seeking, thou should only seek the highest One, for this thou can never find.

Thou canst never encompass God, and may overreach thy brother's power, hence it were better to follow the One in whom thou canst never find imperfection.

Why should thou covet knowledge that is not perfect?

What matter to thee how a brother believeth? His belief

must be well investigated before thou adopt it. We would not have thee too selfish, but would have thee to fully understand thou art thy own being, and would have thy being to be an honor unto its Creator.

A spirit may tell thee what it believeth, but should never attempt to dictate what thou must believe. Spiritual responsibility is eternal. Thy body does not affect thy spiritual privileges, as such, for after the body is left behind, the spirit is the same being as before.

To the unlimited spirit of God freedom is perfect, because His wisdom is self-existent and self-creative; but unto man's spirit the perfection of freedom is also measured by his comprehension of wisdom which is limited.

Thy privileges are the same as God's so far as they go.

If thou would extend thy privileges unto their utmost capacity, surely thou would not use limited means, and thou must know that all, save God, are limited.

If a being say unto thee, "I am God, worship me," then know of a certainty the truth is not therein; for God, knowing thy imperfection, will not take a form thou cannot see or understand.

Imperfection cannot see or understand perfection, and God's goodness needeth no commandments to make it known and felt by man.

He is not arbitrary and willful, but wise and loving. His attributes are visible in all things, but until all things are within the understanding of man, the form of his Father, must remain a mystery unto him.

Spirits may assume to be God, and to have His power, and may succeed in deluding the fickle-minded, but truly, the deluded are nearer God than the ones assuming to have His power.

Man, on earth, not knowing the future state of his existence, yet hoping it to be bright and glorious, is very liable to be deceived, if not constantly guarded, through the very channels in which his happiness is intended to flow.

If a spirit attempt to deceive thee, or if a spirit do deceive thee, what then? Is not the truth that it does exist after leav-

ing the flesh of far more real value to thy spirit—doth it not leave thee far wiser than if it had not approached thee?

And the truth, that a spirit hath deceived thee, surely proveth that deceiving spirits exist and retain their individuality after the body is gone unto earth.

The spirit of God alone is perfect, and if a spirit deceive thee, the deception is sufficient proof of its imperfect knowledge of truth.

A spirit may teach falsely and yet firmly believe itself to be in the right, for no man's spirit can fathom the depths of wisdom, and therefrom bring forth perfect truth.

If thou do humbly seek for wisdom, thou must find it in all things, for thou dost enter its own channels of affinity.

Keep thy own spirit humble before God; ask continually His counsel; be willing to be guided by His light within thee, and thou *cannot* be deceived.

Those only are deceived, who enter deceitful affinities.

Those only cannot see, who are willfully blind unto their light.

Do not expect perfect lessons until thou can comprehend them.

Do not ask too much; it is better to earn a little than to crave more than is earned.

If thou dost constantly ask of an imperfect spirit, do not expect perfect answers. Ask wisdom of Him who alone hath it within Himself. Expect love and happiness as thou dost love and dost make happy.

All teaching cannot give thee one ray of pure wisdom, if it do not become imbedded within thy own individuality, by thy own practice, or by thy own earnest thinking.

Godliness must become part of thee to render thy being like unto His; thy happiness must cease to be imaginative and whimsical to be of real and lasting use unto thee; in short, thou must of thyself become worthy to receive God's love and wisdom, before thou canst become fully conscious of their pure presence.

Heavenly happiness hath precisely the same cause as hath earthly happiness. The spirits of men, that have entered the highest plane of wisdom ever attained by man, must trace their

exquisite enjoyment unto the same fountain as the humblest child of earth.

The waters are purest nearest the fountain, but the fountain is figurative and everywhere existeth, and the waters are sweetest unto the largest comprehension.

Can a spirit, however wise, drink for thee, and thou still be refreshed by the draught? If so, what art thou? or what will thou be? but a shadow cast behind some brilliant star! Is this a manly position? Is it thy highest nobility to be second unto any save God?

If a bright and lovely spirit come to thee, it is to teach the enjoyment that crowneth goodness. The lesson is condensed in the existence thou beholdest. Perfection thou canst not see, but the higher spirits of thy kind reveal unto thee the pure joys attendant upon duty unto the dictates of perfect wisdom.

God knoweth thy weakness, but thou canst not know His greatness. It seemed well in His sight, that man's spirit should be created, and in its creation was the proof that it shall live forever.

CHAPTER X.

INSPIRED THOUGHT—EFFECT OF INSPIRATION—TRIALS, GOD'S FURNACE.

THERE is no death with God. Imperfection alone can die. Imperfection alone can progress, and in its progression leave behind that which it is useless longer to retain.

Change is not annihilation. The spirit of man is above all outward laws. The body hath affinity for earth and returneth thereunto; the spirit is above all earthly ties, and cannot by them be retained in bondage.

This pure child of His spirit is in the garden placed for a season, that the fruits may be learned to be good; that lessons of wisdom may become imbedded in its being; even such lessons as unto itself shall eternally be most useful.

Think not, oh man! that God's great plan is a failure! Do not attempt to limit His design unto thy comprehension; rather strive earnestly to increase and enlarge thy understanding in such manner as will enable thee to see more of the beauties of the great design of creation.

Thy body dies the outward death, but thy spirit entereth the inward life, and the dawn of a truer, wiser, and more lovely existence bursts upon thee.

Who has not felt in moments of deep distress that if the earthly existence were all of man, it were scarcely worth the having? Who has not seen moments when the spirit did battle for freedom, but in vain? The earthly walls were high and strong, time was not done, the task was unfinished, and still must thou labor on until the end of the day.

Such moments call loudly unto man to turn his thoughts upward; to send higher his aspirations toward Him who is unchangeable and whose goodness is perfect.

Such moments as these drive man's spirit from the outward

things of time, and teach it not to cling unto any save Him who alone can confer everlasting happiness. These are guards directing thee heavenward, without which thy way would be most difficult to find. If thou didst depend upon outward things, and never feel remorse preying upon thy spirit, wherein couldst thou be taught higher lessons? Happiness is within thy spirit, and hence these outward reproofs are most necessary.

Depend upon the unchangeable, and death is a great blessing unto thee, but if thou dost depend upon the changing things of time, sore indeed is this great parting trial.

Thou must love with a spiritual love, and love only spiritual truth, and death will come unto thee clothed as an angel of light, and in his cold embrace wilt thou find new life.

They who dread their death are upon ground they do not fully understand, or know of duties they will not perform. The body loveth the earth and degradeth the spirit unto its lowly comprehension; when the trial cometh, and hold after hold slips beneath the dying grasp, then indeed cometh remorse most dreadful to bear or to behold.

The earth loveth its own; but, oh man, so doth the spirit of God love its own children, and surely His love is far stronger than that of His effects one for another.

The spirit that hath true knowledge of its own existence and the responsibilities thereof, will never shrink from death; neither will it seek it, for each present moment is part of its eternal life and as weighty as any moment can ever be.

It is the spirit that is eternally responsible. The pains of flesh and the enjoyments thereof are effects consequent upon its existence, and must die with its death. They who love these pains or enjoyments dread that which separates them therefrom.

Effect invariably follows cause and is in harmony therewith. As thou lovest, so must the fruits repay thee. As thou dost sow in earth, so will the earth yield unto thee fruit of the seed sown.

Oh, would man believe that his future existence is the harvest of his present seed sown, surely the harvest would be greater and much more glorious.

The time for the reign of THOUGHT approaches. Inspired men will arise from the various nations of earth and boldly proclaim the truth that man is responsible unto God alone.

Thought will move the mind of mankind as it hath never before been moved. Free thinkers shall freely speak great and noble thoughts, and they shall sink deep into fertile soil, they shall grow and bear fruits which shall nourish the multitude as before it was never nourished.

Inspired thought shall ride upon the beams of light, carrying wisdom unto all who listen. The multitude shall drink deeply, and new passages will open unto their spirits, new nourishment will flow in, new life spring forth; and more glorious actions shall crown the causing thought with realities of outward goodness.

God is never idle. His goodness ever worketh, and this goodness it is that shall inspire man to do nobler deeds for his kind, to share holier gifts; and to induce them to live lives worthy of eternal children of the Most High.

Inspiration shall cleanse the heart of man. Impurity shall leave him, and he shall only live for God's glory, and enjoy highest happiness while living. He shall become conscious of his high destiny, and shall act as one in his position should act, like unto God in all things.

This is no idle prophecy, but is the revealed fruit of seed all can see who, with unbiased and unprejudiced minds, will look earnestly around them.

Each moment of time doth plant seed that must yield its fruit, so sure as God's laws are perfect. The seed of mighty thoughts are sown, and grown, and must yield a bright and glorious harvest.

Effect doth follow cause, and all causes follow as servants unto the will of the Creator of them.

The inner nature of man is being investigated upon earth. Man hath seen within himself a germ of godlike powers, and he can no longer be restrained from searching in his own sublime depths for the more pure and exalted germs of eternal wisdom.

Wisdom and freedom go hand in hand.

When man becomes convinced of his high destiny, then will

all bands be sundered and man will boldly proclaim, "With God's help I *will* know the truth."

Then will the fetters be broken, then shall the shackles fall from spirit, mind, and limb. Then shall man first know what a glorious blessing is existence; then shall he more fully realize that his Creator is indeed good and loving beyond his feeble powers to measure.

Oh, man! in view of what thou art to be, the spirit drinks in anticipation the joyous draught, and from it receives expanded life and vision! Oh, could thou bear to trace along the endless line of progression, and from some bright and distant point picture unto earth what earth-clad spirits are to be; how sublime the picture! and how few, how very few could realize its truthfulness!

Oh, as thou would reap the future, plant the present.

If thou would be glorious then, be noble now.

Man shall yet be free. Each moment that drops from time into eternity carries with it unmistakable proof that man is still progressing.

The mysteries of the future are more and more plainly beheld as man daily groweth in comprehension of the present.

Thoughts that in the past were unheeded and unthought of, save as the wild imaginings of the fanatic, are now abroad upon the earth, and men are seeing realities of truth in what were thought to be but productions of crazed brains.

Truth is found to be within all things God hath created. The wiser man becomes the more can he see the follies of his past life, and the more will he strive to shun them.

The wise man condemneth not. He ever searches for God's truth in all that he sees, and no thought or action of his brother man can blind his clear perception.

They that unknowingly condemn any action or thought of a brother are far from that wisdom which giveth charity.

Man hath found in his progressed present that the things of time, which continually change, are not capable of giving his spirit that high happiness which it ever craveth. The earth hath become dead and dusty, the spirit hath hungered for food from the bright and glorious presence of its pure cause.

Affinity doth supply the demand of its kindred. The cause doth through these desiring channels of affinity give food most sweet and nourishing. Angelic bands carry down unto earth joys fresh and pure from heaven. God's voice speaketh in holy tones unto the enraptured spirit of man, and new visions of more glorious life appear.

New fountains are opened, new waters gush forth, and in their pure channels the thirst of man is quenched. Streams of light and love flow into every household and shed their rays of joyous happiness.

God hath spoken unto the bound spirits, and the sweet vibrations have loosened the earthly hold. Man will arise and shake off his loads of dust to journey heavenward. The beautiful earth seen by new eyes, by newly illumined spirits, shall glow in heaven-born beauties, and man shall behold in his dusty home celestial pleasures growing.

That voice, that power which in its tones gives new and lovely life, hath loosed the spirits of men and paved their way to earth. He hath opened the channels of his own spirit, which doth center within all things, and hath let out his spirit children to raise the fading star of hope and set it firmly in man's firmament.

They have come to earth, piercing the shrouds of ignorance and error and doubt, they have proven unto man's most inward feelings that the future need no more be feared.

They have taught to fear only himself, and love only God. They have taught *their own existence*, and in this simple truth have they given mankind food for eternal thanks. They have rent the veil of the future, and in unmistakable proofs have said, "*we live.*"

God hath so created man that he must seek proofs of all things which do not strike his instinctive perceptions as truth; and even these perceptions are brought before his spiritual tribunal, and there searched to see if they contain dross.

The great tide of knowledge rolleth onward and upward. Man is journeying onward toward God. Daily does he grow and strengthen; daily does his bark glide more swiftly on over the peaceful waters, impelled by his own sturdy strokes.

Progressive powers redouble upon him; his spirit hath higher aspirations, his mind hath higher thoughts, and his body hath daily more noble deeds to accomplish as their outward servant.

The tide of spiritual elevation doth flow through man's whole being, and his most trivial outward action becometh, as a result thereof, more refined, and more elevating unto all who behold him.

God worketh in the spirits of men. He sheddeth around their spirit the light of knowledge, and the happiness given only by love; the light sendeth out rays, and the happiness smileth unto every beholder.

He operates with causes and the effects must glorify him. By making the spirit wise and loving, the mind is elevated, and the passions are destroyed. By elevating the mind, higher avenues of action are discovered in which the body can act.

And by nobler and higher actions man is benefited, not only in the outward things of life, but also is he benefited by reflecting upon the causes which prompt and guide the actions.

Men should seek spiritual elevation first of all, for all other parts of his being must follow. The man who is truly elevated in spirit will always be known by his fruits. True elevation is practical as the truths causing and composing the elevation, for all elevation is in wisdom and love.

God's inspiration will never produce sickly or over-grown fruits. He is perfectly harmonious, and his fruits must be ever in harmony with him, and with all things, as parts of him.

His wisdom will certainly never inflate any spirit, but, on the contrary, will ever make the receiver most humble. The spirit of man who boasts of wisdom hath it not. Humility is part of wisdom, for wisdom knoweth and revealeth man's imperfection.

Wise and loving spirits dwell and circulate within the avenues of wisdom and love. They have no affinity for aught else, and if man would merit their presence and communion, he too must enter these pure affinities.

He who seeketh inspired wisdom with all sincerity, will be permitted to enter the celestial plane, wherein is all truth, and

all love his enlarged spiritual powers can comprehend. And as he groweth in wisdom, so groweth his power of growing, and ever onward, ever upward is his path. By his side are the pure in heart, the meek, the poor in spirit, and those who mourned for the willfulness of man.

The inspired man knoweth wherein is his highest happiness found, and ever does he seek to enter these pure and high affinities. It makes no difference unto him how any spirit attempts to guide his footsteps: he hath but one path, but one star to follow; the path is truth, and the star is God's light within him.

This holy star sheds upon his spirit rays bright and glorious. They encircle all things he gazeth upon; and they become transparent unto his vision; in all things his feelings are his guide, and they do not deceive him.

The inspired need no guide save God. They behold Him in all that is good, wise, and loving, and will only listen for his voice. If his voice sound not, they cannot move, for this voice alone can move them.

They reject all error as soon as discovered, are never bigoted in feeling, are ever open unto truth, and ever most worthy followers of the light within their own spirits.

They seek no communion of spirits, for the spirit of God revealeth their highest good unto them. This doth not annihilate the love of kindred, for this kindred feeling is a result of, and caused by the love of God. Spiritual communion cometh unto those who seek it, but inspired wisdom cometh only from God.

No spirit created can usurp the supreme power of Him who is creator. The man who prays sincerely for God's guidance can have it, so sure as God is good, unlimited, and perfect. The highest confidence of man in God giveth him purest perceptions of the things he can enjoy.

No spirit can create man, and hence cannot know what unto any given man is highest good. A spirit may comprehend many general truths, many parts of the one eternal good, and may teach them, but can never unerringly guide the destiny of any man God hath created.

" The truth that a man doth depend entirely upon God, openeth unto his inspired gaze the bright realms wherein such dependents dwell, and these kindred beings bring unto him outward proofs, as it were, of the realities of his hallowed inward feelings.

Thus God's goodness becometh as an intelligent feast, whereunto all are admitted who can comprehend the food given.

They who love wisdom partake of it, for herein is their affinity. They who love God as the cause of all they love, can surely receive love from him who causeth all their powers of loving.

If thou hast affinity for spirits, instead of God in the spirits, thou art certainly in affinity with effect, instead of cause.

Thou can be in affinity unto God through the channels or essences used in thy creation. Thou canst not get without Him; thou canst not escape from His power; thou canst not avoid Him; thy existence is of Him, and how canst thou annihilate thy affinity for him who gave affinity?

God is general, universal God; He is universal, perfect good. Thou hast a share in this universal God, this universal good, without which thou could not exist, and with which thou must exist forever. Thou movest within Him; He moveth within thee. His happiness, his perfection demanded thee, else thou hadst not been; thy happiness, thy perfection demandeth Him, and in Him is all thou canst find or enjoy.

Some would limit God unto their own ideas of what is unlimited; such would say that God cannot confer individual blessings. Then why did He create individuals? Why does man see, hear, think, and act for himself alone? The truth that God's goodness is universal doth not annihilate man's individuality, for this very individuality is fruit, and proof of God's love.

Individuals drink for themselves of His wisdom and love, but that which prompts them to drink is His own holy love for them. The truth that God hath many children doth only prove that His love is great. He cannot be partial, because He is perfect, but to render individuals happy, he must confer individual blessings.

It must be remembered that all spirit is the spirit of God, and that each inheritor of this spirit is entitled to access unto Him who gave the inheritance. To isolate any spirit from Him were to prove his love and wisdom fallible.

Within each and every spirit man inherits, or which is created, is an image of God. Man is a germ of godlike powers. He is the product of perfection; with powers of comprehending his own glorious destiny. A loved child and companion of a perfect father. That Father giveth all things existence; every desire of man, every aspiration of spirit ascendeth unto him who gave the power to aspire after more refined wisdom. The power of asking was given, else man could not ask; the power of answering is God's, else man could never be happy.

The inspired man receiveth inspiration from God direct. Within his own individual existence is that which can only attract the influence of the most high, and is only in affinity with him. The central essence of his existence pierceth the most inward spirit of man; in a direct line descends the power, and instantly is the truth made known. If this be not true, how can man be eternally progressive? He must be in affinity eternally with that which eternally he cannot encompass, or fully comprehend.

Man ascendeth in aspiration this line of high affinity, and just so far as he can reach, just so far doth perfect wisdom descend and fill his spirit full of knowledge.

And if myriad aspirations are ascending unto the great fountain, what then? Is He imperfect, limited? Is his arm weakened? Is his wisdom limited? Can, oh man, effect encompass and baffle its cause? Surely it were a difficult task for imperfection to set bounds unto perfection.

If God cannot answer, who, greater than God, gave power to ask? How can an individual aspire after what an individual cannot receive? If he aspire to be God, the god is fruit of, and limited by his own aspiration; by the idea which at the time represented the god.

If then man can receive direct counsel from the Most High, by cultivating affinity for Him and his wisdom, why should he

seek to obtain wisdom from those whose wisdom is at least imperfect?

He should love all of God's children, and be willing to do them good, but should ever be most careful, lest his love is for the imperfect and changeable part. For if he love the changeable, his love must change with it, but if he love the unchangeable, then will his love grow and strengthen daily in that purity which endureth forever.

Be ever guarded well on all that relates unto thy future destiny, for it is still beyond thee, and, as it were, uncertain unto all thy senses. Thou cannot tell one moment beyond the present; thou cannot say what thou wilt be, and this very uncertainty should make thee to keep all thy portals guarded.

That thou canst not err, God hath, in supreme goodness, placed within thee an unerring guide unto thy individuality, and no new or strange light should be permitted to render thine own dim. Thou art one of thyself. God created thee, and surely He must have known all that thou could ever want, and supplied them before the first want had birth.

They who give up their individual powers unto any spirit, save the spirit of God, and voluntarily lose control thereof, must not expect to receive credit for their gift. God doth not ask thee to cease to be thyself; and if any spirit ask thee to become blind, do not expect to find thy sight improved.

Beware, lest thou become a blinded leader of those who otherwise would plainly see. Beware, lest thy blindness cause a brother to stumble. Before thou becomest teacher, first be willing to be taught, and know who is teaching.

Be passive only unto God. When thou dost feel his divine influence encircling thy being, then be thou as the little child in spirit, humble, passive, and obedient unto His will as it shall be made known unto thee.

Thou can know his influence from all others. Thou can tell instantly the inspiring presence, and no power created can deceive thee by usurping His influence. No one save God can give thee unmistakable assurance of His communion.

When thou becomest an instrument unto His will, thou dost feel confidence in the truthfulness of all that will be permitted

to flow through thee. Thy vision is enlarged, thy comprehension expanded, and thou *knowest*, and dost *feel* that which thou dost teach.

God requireth no uncertain action, as hath elsewhere been said; and thou dost through certainty of the truthfulness of thy teachings, teach more confidently and successfully.

Herein is the great stay of the inspired, they know they are teaching that which unaided man can never gainsay.

The inspired *feel* truth, and thus know its eternal strength. All teaching with them is but the relating of their own experience. They can through the channel of their high affinities pierce the mist-enveloped future, and bring back unto man truths found therein; and more than all else, they can *know* from their own experience what *is* truth.

God's wisdom is practical, as the experience of his teachers will prove unto them, and they who would teach for him must expect to feel all that is taught. He will never use dead instruments to prove the beauties of life. His appointed become wise under their instructor, and become monuments unto his goodness.

Thus shall ye know them: if they daily grow more wise, more humble and loving, more simple and trusting, then know of a certainty they are daily approaching him; then know their path leadeth unto happiness and peace.

They cannot go back and retain their gift, because the giver is above them, and their destiny leadeth toward him.

Shouldst thou feel called, oh man, heed well the voice that calls, for if at times it doth seem to lead into trials and temptations, into snares for thy unwary feet; and thou dost at times feel encompassed with difficulties thou canst not surmount, oh remember there can be no difficulties unto him whose servant thou art, and view in trials that love which teacheth wisdom.

There is a plane where trials cease, and temptations are no more, but upon this plane animals cannot enter.

So long as thou art in flesh, bear patiently its pains. Do not let thy spiritual being suffer, merely because thou hast outward trials, but rather let it learn wisdom from them,

and make thy body thy stepping-stone to aid thee into heaven.

He that hath no trials, hath no experience in overcoming.

Trials are God's proving furnace. No man receiveth inspired wisdom who is not first well tried. Inspired wisdom containeth within itself a trial, for it raiseth the spirit unto heaven, while the body is of earth. Man groweth into knowledge as trial paves his way.

Oh, man! think not that thy trials are insurmountable barriers unto thy progress, they pave thy way unto God's presence. Murmur not at his uncomprehended goodness, but journey onward; carry thy burden upward; thou canst never sink or fail while in the good cause of truth.

Cast from thee all untruth. No matter how numerous the worshipers at a false, idolatrous shrine, turn thou away, and upon the simple rock perform thy sacrifice, even though the sacrifice be thy body and animal life.

God is thy only watchword and reply. Teach fearlessly what He shall give, knowing as thou dost that he doth give wisdom unto thee. Never look to consequences, for only good results can flow from truth. Do not expect those who will not listen unto God's voice, to have wisdom equal unto thine own, and be most charitable unto all.

CHAPTER XI.

NOBILITY LOVE'S FRUIT—WANT STIMULATES PROGRESSION
—PROFESS NOT—DOUBTS—PRESENT TRUTH ETERNAL
STRENGTH.

CLEARNESS of perception cometh with inspiration. It rendereth the being in which it enters perfectly luminous for the time being, and no one need teach in doubt.

There is no mystery in truth. It is plain and transparent. It is good and attractive unto the spirit of man. Its very simplicity and transparent purity render it invisible unto eyes whose vision is not purified. Its goodness renders it repulsive unto those of opposite affinities.

Oh, it is a blessed privilege to feel God's presence. He is present unto all, but oh, all do not *feel* this joyous love flowing, as it were, through their being, giving new life and new happiness each moment in passing. They are as the sleeper, who heareth not the heavenly strain, and, as the sleeper, think it hath not sounded.

How canst thou see truth, which is transparently pure, if thou hast not purified thy vision? Thou wilt look and search in vain in its very midst, but, because of its very simplicity, thou canst not find it. And how canst thou purify thy vision, unless it be by bathing thy eyes in the fountain whence cometh all purity?

Oh God! would man have more confidence in thy power, and less confidence in his own weakness, how very rapid would be his progression! Thy loving wisdom would expand his comprehension, and he would daily grow in thy growth, and strengthen in thy strength.

He hath wrapped thy lovely form and all thy pure attributes in his own mystic clouds, and hath held up falsehood for truth. He hath lost thy light in preferring his own dark-

ness. He hath forgotten his cause, and worshiped his own effects.

Every man hath his own idea of God, and this idea is ever above his present, which proveth the idea to be, and to have always been, the result of inspiration, for that which is represented to be forever above powers which are progressing, can only be the infinite being whose voice is inspiration.

Man cannot conceive of an infinite being, because his powers are finite; but his finite powers could not ever grow in size, and strength, and wisdom, unless there was an infinite creator.

God's infinite power could not by man be comprehended, and hence it is that man measures for himself of God's infinity. And as man's measure is progressive, only infinite power could fill it through the eternal expansion.

Inasmuch as man knoweth his own imperfection and his own progression, he can also know there is perfection which doth not progress, because he is *not* that perfection.

Oh, believe that perfection cannot be limited by imperfection. Believe that finite powers cannot encompass the infinite. Believe that because thou dost exist, and can commune with thy fellow-man, that the cause of thy existence, and of the powers used in communing, can also commune with thee, His own loved child.

Do not believe His love less loving than thy own. Do not believe His intelligence less than thine, and do not believe that all thy daily experience hath no mission, save to torture thy spirit.

Thou art infinite in existence, but finite in power.

Thou dost live forever, but thy powers progress. Thou canst never more exist than at present, but hast daily and hourly more power, so long as true unto thy own nature.

Thus, then, thy existence is God-given and eternal, and who, save Him, should direct or instruct thee?

Does it seem probable unto thee that any being created can so well instruct or guide thee, as that supreme one who produced thy existence from within his own? Dost thou think he would sever thee from him, and make thee to be dependent upon another? Is this the nature of pure, universal, unlimited love?

Oh man, how blind thou art ! Thou dost look at the numbers of God's children, which to thee seem unlimited ; and thou dost forget that He is *within* all, and all are within Him ! Thou wouldst limit His power, whose power thou must use in the very act !

Thou art blind, indeed. But, cheer thee, brother, the dawn of untrammelled thought approaches. God's voice hath moved the troubled waters, and life shall come from within the light, whose very brightness blinds thee.

The human mind shall arise and shake off the dark dreams of night ; shall come forth in the light of day, acknowledging no superior, save the mind divine.

The spirit of earth-clad man hath ascended unto the holy fountain, whence flow the inspired waters ; it hath drank deeply ; the waters have flowed down upon the organs of the mind, and man hath stood up humbly before God, yet firmly before man, and hath spoken freely the eternal truths.

Wisdom doth make man brave. He that knoweth God to be within him, and himself to be an eternal object of divine love, hath naught to fear. When conscious of God's sustaining love, what can make afraid ? He who feareth man, doth not love God.

Love doth ennoble man. He who loveth sincerely and truly, doth within his own being feel that strength and purity which will ever elevate the spirit and mind of man. Nobility is fruit of true love. God did implant within his child seed of His own greatness in the germ of human love.

Human love is but the comprehending of God's love. No man can appropriate all of God's love unto his own use, because he cannot understand it, and just so far as his love goes, just at the same point it will invariably be found his comprehension ceases.

Love and wisdom are always in perfect harmony. The wise are always loving, and the loving among men are wise in happiness. Wisdom is never dead.

Wisdom, emanating from the divine comprehension, is pure, and hath the strength of all knowledge. Love must ever give wisdom unto all who feel its joy. Love which bindeth God

unto all, and all unto God, is the proof of its own wisdom ; it maketh man to *feel* knowledge.

The truth is wisdom and love united. Harmony is derived from oneness. Free man, thou art a true image, a true son of God. When thou dost nobly and bravely stand upon the broad and boundless platform of truth, and with inspired voice teach purely unto mankind, thou art like unto Him who made thee. When thou dost proclaim the dignity, the height of manhood, thou art like unto the hand of God pointing unto endless pleasures.

Let no man cling to thy skirts ; shake loose his hold, and bid him go to God for highest wisdom.

Yes, send them unto God, even as thou hast gone, in faith and trusting humility. Tell them that all who ask of imperfect givers must expect to receive imperfect gifts. Tell mankind that the spirit sickens for the want of the one high food, which God alone can give. Tell them that no man can ask of God in vain.

Oh man, trust in God. When thou dost need, as thy imperfection must, oh seek Him, who made thy wants, that He could give and thou receive. Oh believe, that in thy very wanting, thou givest God pleasure, not in thy pain, but in the proof that thou art progressing.

He who wants not cannot progress. The man who does not want, is as one who does not exist. Existence came from want, for had God not wanted anything, how could anything have been ? Surely there cannot be that in existence which perfection doth not desire to be.

Analyze well all truth that meets thy spiritual vision. Trace all thou canst to earthly, known principles. Never fear to admit truth into thy being. Be honest, candid. Condemn nothing in ignorance, and when wise thou wilt find little to condemn.

Heed well thy own experience. Do not take the experience of every man in preference unto thy own. Experience is practical truth unto thee ; thou knowest thy own feelings far better than thou canst tell them, and this is equally true of others.

Build thy spiritual self as thou dost thy outward form, and thou wilt never enter heaven a stranger unto its happiness.

Do not expect too much. Thou art imperfect, and so must all be which emanates from thy hand. God is perfect, but thou art not God. Thy spirit groweth from ripened fruits on earth. Ripe actions produce seed whose fruit spirit enjoyeth and receiveth strength from.

Man is the tree of knowledge as compared with all other existences in the great spiritual garden. Actions are his fruit, and from his actions must he gain knowledge of what is his highest good.

How beautiful is the wisdom of God. Filleth all things with consistent and pure love. Each and every portion receiveth of him love as his wisdom is comprehended.

The greatest truth is simplest wisdom. Man's vanity often stands between his spirit and wisdom which would instantly remove his vanity. Oh, beware how thou dost think thyself wise! Pause ere thou dost exult over thy own littleness. Who so blind as he who shutteth out the light? Who so unwise as he who thinketh there is naught yet unlearned?

Beware of worshiping thy own imperfection.

The highest good man can obtain cometh from God, and is made manifest in action. God acteth toward man as man acteth toward God, for man's actions must regulate all which he receiveth.

Give as thou hast given unto thee. Fear not that in thy limited liberality thou can impoverish God's unbounded charity. Think not that a word or sentence shall contain or explain all wisdom. As thou feelest good in doing, thus is it good to do. Be just unto thyself. Act worthily. Strive to merit thy own good opinion.

Inspiration, holy voice, descend, and unto my spirit impart my Father's will. Teach my duty, make plain my way. Guide me ever. Even as the varying wind controls the harmony of the harp, so do thou make my spirit to vibrate in unison with the will divine.

Descend, holy emblem of God's voice, and quicken my inmost soul. Oh, let me live again in the understanding of wisdom and the communion of which love is the beginning and ending.

Let me again teach that which unto me is truth. Oh, give wisdom, strength and purity.

Father, let thy will be done. All knowledge is thine, and in thy wisdom I fain would act. Mould me as seemeth unto thee well. Man's highest must be low as compared with thee, yet, oh Father, I feel thou lovest me. Thou art in me, I in thee. I am full, can hold no more; thou art, oh, what art thou not? Boundless, infinite! And though boundless, thou art wise, and though infinite, thou art love.

Thus art thou in all places. The humblest smiling home hath thee within it; the universe is bounded by thy wisdom. Thou art all and every part. Yet what unto thyself thou art thou knowest.

I feel thee present, for I know my own unworthiness, and would hide away from thy face. Thou knowest me as I am to thee, I feel thee as thou art to me, a loving, instructing parent.

Blessed are they that find thee. Oh, my brother, look not afar off for the coming of thy Father. He is within thee, thou cannot turn him out. He loveth thee, thou cannot reject his love. He teacheth thee, thou cannot reject his wisdom. Thou art like unto a harp, watch well thy strings that they give forth harmony when swept by his breath.

How much better to keep worthy of producing such high and holy tones as shall enchant thy Father than to slacken thy strings until only discord will result.

The feeling shall repay all thy trouble. God is not a hard master. They who think his tasks hard have not received them. When goodness is thought to be weighty, the thought annihilates the good, so far as the thinker is concerned.

God hath no unwilling servant. Better not to act at all than to imagine thou art acting for a loving Father when thou dost not love. Do not be ambitious to appear unto him as a hypocrite.

Plain, honest, simple action, humble and pure aspirations and a feeling of dependence upon his guiding power must surely exalt thee, but the opposite of these cannot.

Do not lose thyself in webs of profession, rather make no profession at all. What profession doth God make?

Do not profess to love God, but love him to the best of thy ability, for he is worthy. There is danger in professing at all; thus, thou mayest get to thinking that professing is acting.

Doth God profess to love thee? Rather doth He not *do* it? Seem what thou art. Be upright and candid. Shun professors and professions.

Feeling as thou hast, that God is thy Father, and is not afar off, why shouldst thou weaken this feeling by boasting of it? Learn the deep beauty of silence. Keep quiet. Canst thou tell what God's love is for thee? Nay, thou cannot, for it is immeasurable.

Let those who can make professions do it, but remember always, it is the meaning of the word that conveys most wisdom. The sound is outward, but the meaning or feeling of knowledge is within.

Plainness of truth proveth nearness of God.

When He approaches thee thy understanding expandeth.

Know, oh man, thy Creator liveth. Thou shalt inherit eternal life.

Knowledge shall be given equal unto thy power of receiving.

When the soul is troubled, whence cometh the peace? Can thou produce from thy own troubled elements order and harmony? Can thou command stillness when thy very commanding powers are rebellious?

Oh, if God is not all-powerful and eternal, wherefore hast thou existence? Existence thou hast, and it is a blessing. It is the foundation of all thou art. It is thy great proof of God's existence. For inasmuch as thou art comparatively great and gifted with noble powers, knowing and feeling wisdom; thy whole being capable of vibrating unto the gentle touch of love which thou cannot produce more than the resultant pleasure; therefore is there a creative existence capable of supplying all that any desire can crave.

Didst thou know all concerning thyself, why should another create thee? If thou art greatest of all created beings, yet knowest not thy beginning nor yet ending, how great indeed must He be who knoweth the beginning and ending of every

atom of thy body, every thought of thy mind, and every aspiration of thy spirit !

As thou dost attempt to fill thy progressive nature, thou dost run past old proofs and evidences of the ever-present existence of God. New doors must be opened and new views given, for man cannot stand still in any one position.

Thou may doubt and dread, but thy Father's love surrounds thee, and doubting His wisdom only makes it appear in the end still more triumphant. Doubts thou must have. Do not imagine thy doubting is sufficient to weaken divine power. Doubt on, all thou canst, but heed well the answers given thee. It is well to doubt, yet it is better to trust. Doubt thy own ignorance, yet trust thy knowledge.

Thy own experience is the result of thy own existence ; it belongeth unto thee, and will forever. God being perfect, cannot destroy that which he hath created. He created thy existence, a seed from which groweth the experience of his truth. The existence is given unto thee and is thine own, the experience is thy own and must eternally be, else God doth not give perfect gifts and is himself responsible for their imperfection.

There is that within thee which teacheth thy responsibility. If wary reasoners would tell thee that thy experience results from circumstances beyond thy control, do thou remember that the sum of circumstances is God. Because they cannot see below the surface is no reason why they should limit thy vision. Thy existence, so to speak, is the result of God-created circumstances. Yet why let circumstances in between thee and God ? Say at once, plainly, God is my Father, circumstances are my child.

To comprehend the purity of God thou must be rendered pure. Art thou pure ? Surely knowledge is given to know the truth ; dost thou know the truth ? Love rendereth happy ; art thou so ? Thus thou seest the dross must constantly leave thee, be purged out of thy being continually, in order that purer, wiser, and more lovely thou may become.

Ask now, should not the fruits of a God-given existence be pure, and wise, and lovely ? They are ever so, and the more refined thy vision becomes, the plainer wilt thou see this truth.

Do not suppose thou can see clearly in darkness. Perfect light blindeth imperfect vision. Thou must grow in truth, and knowledge, and love, even as thou dost in the outward.

God's laws harmonize ; as thou growest thou shalt strengthen.

Grow in truth, and thou shalt in its strength be great.

Grow in weakness, and thy very greatness will be but a great weakness. Grow in wisdom, and thou shalt strengthen in love.

Thy most trivial action oft-times uncovers most precious gems.

The little things of thy present may be great indeed hereafter.

Thou cannot tell from what simple causes all things are produced.

God's wisdom is plain ; seek and thou shalt find. He hath no need to conceal, for He is perfect. If thou cannot learn of him, who can teach thee ?

When seeking, reject not what is found. Thou can always learn from all things some part of wisdom.

God's love is within thee, growing and strengthening continually. Oh, do not labor against its sweet voice. Do not strive by discord to drown the harmony. Thou alone can reap the fruit of seed thou dost plant. Why plant thorns to prick thee ? Why harbor discord wherein harmony alone should dwell.

Strive to live and move continually in full consciousness of the divine presence. Let every word spoken vibrate in unison with his voice. Let every thought be opened unto his light, and every action guided by his love.

Let universal goodness be thy end and aim, whether in heaven or earth, for there is nothing enduring but what is good. Make no distinction wherever thou art, for God is everywhere, and his power supreme.

Why should thou care whether in flesh or not ? God is within thee, thou in him. Wert thou not necessary unto his happiness, thou could not be in existence.

The bright sunlight, playing upon the ocean waters, causes them to rise above the earth. The shifting of nature's endless scenes causes the spray to condense, to fall, perchance upon a

little lovely flower amidst a barren desert. The flower is refreshed, and giveth out its purest breath, its sweetest scent—unto whom? Doth the flower ask this question? Then why should thou murmur because thou hast only God to glorify, and perchance make happy?

Earth is heaven's base.

Oh man! When the eternally present hath carried thee through myriad ages as measured by time, and thou dost begin to fathom the sublimer depths of perfect wisdom, even then wilt thou find in thy earth-memory the base of all thy truths. Even then wilt thou have at times to refer to some of thy experience in the dimly distant past.

Oh, if thou believe this, heed well thy present. Gather flowers while the light remaineth, they are thine forever, and oh! their sweetness multiplies with thy wisdom.

Could thou comprehend now as thou in the great future will comprehend the beauty and wisdom of thy earthly existence, thou would indeed know that heaven is ever present, even as God.

If thou art not in heaven, blame only thyself. Thou art creator of thy own happiness. Use lasting materials. Do not waste time in building what will be useless in eternity. Truth alone endureth. God is all truth.

God hath furnished thee with great avenues leading unto great knowledge. Thou hast sight to collect what cannot be heard; hearing to collect what cannot be seen; taste, smell, feeling, all to assist in gathering together into thy own storehouse food which shall be used to help sustain thee, even when pure enough to converse with thy heavenly Father face to face.

Thou will recall the warbling of a bird, the tender tone of some loving word spoken, or the harsh grating of some discordant sound, to help illustrate a problem, which perchance thou hast received from thy Father.

Thy vision will remember the glowing landscape, soft sunlight, and flitting clouds. Thy sense of smell will linger still around the sweets of earth, and thy taste shall yet, through memory's feeling, good truths reveal to thee.

Behold the harmony wisdom would reveal.

Outward nature is full of instructive lessons. Thou can gather truths from every tree, bud, and blossom.

All things do harmonize, and unto him who seeketh there is always sufficient proof of this harmony.

Could there be one dew-drop not wanted, or one blade of grass too many, God must be thus proven imperfect by his unharmonious works. When searching for wisdom in the outward, be slow to come to judgment. The cause and consequences are often widely separated. A hurricane may turn and twist the huge trees of the forest, rend the mountain mass, or carry destruction across the face of the ocean, and yet not move in the least degree beyond what is required for the harmony of the whole.

Thou cannot learn too much. Thy brain hath organs which, played upon by God's ever-changing thought, must continually implant within thy spiritual being new and lovely truths. Learn of everything. There is nothing, however small, but can boast relationship unto divinity. Thy varied powers require as varied food. Thou cannot see the loudest tone, neither can thou hear the loveliest landscape; should either the tone or the landscape be condemned? Each and every power thou hast, has its working place within some part of the Father's garden.

When seeking wisdom, strive to render all found thy own. Strive to *know* what knowledge is. When thou shalt in future seek to solve a problem of importance unto thee, it will not avail thee anything to refer to a brother's wisdom; *thine* must all truths become to be of benefit unto thee.

Thou art harvesting God's truth. Every truth thou dost select and implant within thee, to take home to Him in the end of thy day, causeth his spirit to rejoice. Seeking knowledge is acceptable worship. The more truth thou dost comprehend, the more true knowledge thou hast; the higher, holier, and more pure thou art; the more creditable worshiper of Him, whose holiness, purity, and knowledge are perfect.

CHAPTER XII.

IDENTITY PROOF OF IMMORTALITY—TRUST IN GOD—LOVE
REMOVETH FEAR—DUTY PRAISETH GOD—GOODNESS
NEVER RESTETH.

THERE is no useless truth. Every hair of thy head, every pore of thy skin, and every thought of thy mind, however small, are all useful unto thee. It is thy interest to be ever seeking truth; it adds to thy happiness, and it ends in giving thee knowledge of everlasting strength and usefulness.

Be not looking for great things continually, for it is from the common things of thy daily life thou dost receive most knowledge. He who looks continually ahead, loseth sight of the things around him. The simpler truths become to thee, the nearer art thou unto God; or the nearer art thou unto the perfect comprehension of godliness.

Gather small truths until thou can comprehend large ones. Do not desire more food than thou can digest.

Simplicity is no fault, it is a great virtue. What man so great as to fully know God's simplest truth? The simplest, plainest, and greatest truth man can know is his own existence. From this simple, broad, and firm base riseth his column of living proofs that he exists but as one among myriad ones, all centering in the one whence all came, and through whose truths all knowledge cometh.

This is God's resting-place within his reasoning child. All else but the simple truth, existence, may crumble away, but this of itself is sufficient to prove eternal being, immortality.

I am. To know and feel this is knowledge of my own existence. This knowledge and this feeling of conscious self-existence arise from powers within me, which, though mine, were not by me produced. No man can raise proof, unless within himself the seed is sown. The Father planteth, the

child reapeth. Surely the cause of powers which give me knowledge of my own existence, must be infinitely greater than those powers.

Powers which reveal my existence, my being, must come as fruits from an existence infinitely above and beyond the highest powers of my being. The Creator is greater than that created.

The hungering spirit seeketh in every direction for eternal food. The changing things of time carry no proofs which will satisfy the constant yearning of the human spirit after that which is eternal.

Created to hunger and thirst after righteousness, purity, wisdom, the spirit sickens when compelled to dwell only among the changing outward.

Yet, from the constant changing of its outer covering, the spirit can learn one valuable lesson. The truth, that through successive changes of body, the one spirit retains its own consciousness, its own identity, should prove that it will still retain its own conscious identity beyond the great change which deprives it entirely of its outer covering.

I have a consciousness of my own existence. This consciousness centers within my existence, becoming part of it. Every little truth I can gather from God's great storehouse becomes a little part of me, which I know from my own consciousness. These little truths are *mine* in knowledge. This becomes a fixed fact, or truth, which is as important as all the universe unto me, for it proveth myself, my self-consciousness, to be one of God's truths, and, therefore, necessarily eternal.

Insanity or madness may overtake me before death, and rend my being with agonies terrible to behold, yet surely they cannot in their fury obliterate one of God's truths, for they themselves in their wildest moments are results produced by infringements upon these same pure truths, and are thus rendered negative proofs of His harmony.

My consciousness is as much a truth as is any truth of which I can gain knowledge, for all my knowledge must become part of this consciousness before it is mine.

From this view, immortality is rendered plain unto the rea-

soning mind, when inspiration and revelation might, from the mind's peculiar organization, fail of convincement.

This truth, immortality, being established, it becometh every man, every child of God, to heed well the harvest-time, and gather only such truths as shall be most elevating to their own particular nature.

No man, conscious of eternal life, can be careless of his ever-present existence. The gift of knowledge, wisdom, teacheth humility and thankfulness. The humble spirit which, through wisdom, knoweth itself to be an eternal child of God, feeleth joy and thankfulness words cannot express.

"God is good," it is easy to say; but to *feel* God is good, is to never forget the feeling. Such knowledge giveth happiness. The spirit seems enlightened from His own loving presence, and joy removeth all fear. Oh, this feeling cannot be bought, and will never be parted with by the one enjoying it.

The most subtle powers of reasoning cannot produce happiness. Happiness groweth from internal feeling, from affinity for the pure, the holy, and good. Happiness cometh from trusting love. He who hath confidence in God's goodness is happy. He who hath confidence that his own existence is, and will be eternal, must feel perfect joy.

Oh, what a sublime problem is man! We pause upon the threshold of his existence, and wonder and gaze as the newborn babe, almost in age as ignorant, and oh, that we may be as innocent.

There is one who knoweth all. God, our Father and Creator, knoweth every little turn and change which can be produced by any being created, for our greatest is least unto him.

It is self-evident that the producer must be greater than that which he produces. Man is produced, and did not produce himself, therefore he must have been produced, and by a being greater than himself, whose impress he must bear; for it is self-evident that a "tree is known by its fruits," a cause by its consequences.

As a child loveth its parents with a trusting spirit, and from them, through this love, receiveth constant care, so do His

children from God receive, through the same love, eternal care, eternal happiness.

Man receiveth daily draughts from an eternal fountain. He liveth with a life he produceth not, yet reapeth all its fruits. He loveth with a love not his own, yet whose fruits he gathereth with abundant happiness.

Even as a child he walketh on beside his parent, learning, trusting, and loving at every step. Oh, how good is God ! All things proclaim his goodness with unerring tongue. His lessons how easy ! and his wisdom how pure !

Oh man ! trust him even as thy child trusteth thee. As thou wouldst not lead thy own children astray, but would rather teach them all that could lead unto their happiness, so believe that in thus doing thou art only transmitting God's goodness unto thee.

Thou cannot lead thy trusting little one into error ? Then how can He, who hath perfect wisdom, deceive thy trusting spirit ?

In perfect truth there can be no deceit ; in perfect love there can be no hypocrisy. Become as the little child in truth, trusting and willing to learn.

Thy imperfect nature requireth a staff to lean upon. Thy firmest step is but tottering. Lean not upon broken reeds. Better secure one truth than myriad errors. Every truth is a key fitting every door in the universe. Every error is a bolt holding fast truth's doors ; the more thou hast, the more tight are truth's doors closed against thee.

Wisdom is knowledge of truth.

It is better to write one truth than volumes in which truth is not.

It is better to be humbly wise than proudly foolish.

There is great strength in humility. The humble man relieth more truly upon his own powers, and more truly understands God's power, than any one who permits his own false pride to hide his weakness from view.

The true man, in knowing himself, that he is but an embodiment of weakness, compared with the one who caused him to exist, knoweth how very becoming is humility.

Humility should never be mingled in meaning with self-debasement.

The debased are conscious of their debasement, and cannot in the eye of God and man assume the garb of humility.

Knowledge causeth humility. It ariseth from a knowledge of our own weakness and imperfection, and leadeth unto a trusting dependence upon the power felt to be superior unto all.

Mankind worship their own ideas of perfection. In proportion as man's knowledge expands, his ideas of infinite perfection enlarge, and consequently his ideas of his own imperfection enlarge, and hence he becomes truly humble.

Humility is caused by a knowledge of something of infinite superiority. As the spiritual perceptions enlarge, the animal propensities dwindle in strength.

Man is continually in a refining furnace. In his daily revolutions around his central idea, he is continually learning more and more of what he really is. The bright light emitted by this high central sun of his existence, sheweth him the light and shade of every action. He obtains correct views, correct knowledge, and becometh truly humble in speech and action.

To know God's holy will, and in humility to do it, so far as in us the power lies, is enough knowledge and action for man.

There is water for him who thirsteth. There is food for the hungry. There is clothing for the naked. Within man is a spring of running water, a garner never empty, and raiment through which no cold can pierce. He who turneth within himself for food and raiment will never hunger or thirst, or be void of warmth.

He will have too much for his own wants, and will be continually striving to bestow upon others of his abundance.

Did man fully comprehend his own great oneness, did he fully realize all that exists within him, his spirit would rejoice in the fullness of its great joy.

The power of God hath its greatest outlet in and through man.

He is created as a channel of the divine will. In every action God acteth as the creator. Man's power is encompassed

and quickened by the power of his Father. And man's weakness is but a want of confidence in his Father.

No man is weak who knoweth himself to be supported by God. No man feareth who knoweth God's love.

This is a beautiful truth, and one which should be well remembered : God's love casteth out fear in him who feeleth its power.

The supremacy of God's overruling love, so far as comprehended, is really and truly the base of all his children's love, and where love dwelleth there is no food for fear.

A love of truth may be called, when reversed, a fear of error. A love of God may be called a fear of all opposed to his truth, yet love removeth all fear, for he who truly loveth the truth loveth it for its own sake, without fear of anything.

Could man appreciate perfect love, perfect light, and perfect truth, he would have nothing left to understand, save the Creator of them.

To God there can be no high or low. All of his works are necessarily in perfect harmony. Neither is it in the power of man to pervert, or in any manner change the perfect working of his laws.

The immensity of space, or of what man, being unable to see or comprehend, hath termed space, the minuteness of the atom, the enjoyment of the insect, the pleasure of man, and the happiness of God, have all cause in thee, oh Father, thou cause of all.

The mind of man becometh bewildered in the contemplation of what he termeth God's immensity. And yet the immensity of God is his own understanding of it.

God is that which man doth not know. Supposed to be limited only by his own perfection, even as man by his own imperfection.

What man can say what himself will be in the distant eternity? When wisdom seeds, now being planted, shall become fully perfected? When he shall see and fully know all of, and in himself? Oh man! Thy destiny is grand; thy being noble beyond all thou hast now powers capable of imagining.

Plant a seed in the earth. Plant the issue thereof. Count the produce, and extend thy progressive series for millions of

millions of years in the same ratio ! Then turn within thyself and illustrate thy own spiritual progression toward the understanding of all things !

The outer seed dies ! The inner principle quickeneth new seed, which the dying seed sustaineth. Even so is it in thee, oh son of God ! Thy heavenly birth receiveth strength from the understanding of thy earthly life. Thou growest in wisdom yielding abundant fold.

Oh, plant the truth, and thou shalt reap enlarged wisdom.

Thus shall thy harvest glorify God, and give thee greater happiness in purer knowledge.

Oh, man ! If the poor earth return thee such abundant fruits for so little labor, how much more must that great spiritual fountain return unto thee abundantly for all thou dost plant in its affinity !

Thou art the son of God. All things must bow unto thee. Within thy hand is the ruling scepter placed. But to govern thou must do it in wisdom. God is no respecter of persons or powers. The unlimited measure cannot be filled by the limited. All thou can do will but increase thy knowledge of truth.

While conscious that thou art working or suffering for any one of God's attributes, remember that it is better far to suffer for God's glory than thine own. If thy earthly life be smooth, thy wisdom will be little worth. Constant daily care is necessary unto thy spiritual health no less than unto thy bodily health.

He who lives on earth without care must expect to live in heaven without enjoyment. It is not in floating with the tide that knowledge is gained, but by stemming the current. Life is most practical. God did set thee a glorious example when he created. Had rest been the perfection of happiness, why is there motion ? Had God been content before creating, where had been man ?

What folly then for man to long for a state of rest. Life on earth is one continual battle between life and death in the body. Perfect rest is perfect death. Perfect motion is perfect life or the illustration of perfect wisdom.

Resting becometh tiresome before it is finished. Onward

and ever onward is the motion for man. Gathering truths until tired, he resteth, and the gathered truths sink deep within his individuality—refreshing his spirit as cessation from labor refreshes the outer body; then up and onward, but never, never backward.

God's laws are unchangeable. All motion in the outward is regulated by outward affinities, as all inward motion is by inward affinity for God.

We cannot conceive of motion independent from God, any more than we can conceive of God being entirely exempt from motion.

How very small is the God our most enlarged earthly understanding can comprehend. Even when quickened by inspiration, man is but an atomic part of that great, undefinable, everlasting one he termeth God. To illustrate his simplest truths, unquickened man cannot pretend.

Oh how weak, yet how aspiring, is man! He would grasp the one primeval cause within his little comprehension, and explain all the powers of divinity, which, when finished, would but exhibit his own little mind, and the presumptive powers thereof!

Yet man being imperfect, must not expect, nor be expected to understand or explain anything above himself. God is God. This man can know, and but this. The unerring truths which he can comprehend, prove, by their very precision, that man could not have ever been instrumental in their formation or regulation.

He can see laws working out changes in the phases of creation, producing similar results, season after season, and age after age, yet not one single law can he vary, or turn from its destined course. That which perfection considered very good, can never change.

Man is part and parcel of perfection. God is all, and in all perfect.

It is encouraging to man to call him the son of God. It is elevating, and yet humiliating, to be considered the child and eternal companion of God. To feel that unto all eternity we are to be objects of his fatherly love. To receive instruction

from his own voice ; to feel our spirits clothed in raiment such as himself doth wear ; to commune with him, drink deep of wisdom's choicest waters ; what higher happiness can we receive or comprehend were it given ?

To thank God we are, and are to be thus blessed, requireth the study of all our powers. Our highest praise is our humblest action.

The varying voice is but the channel of feeling. He who doth not feel God's praise, cannot speak or sing it. All words are but mockery, which do not carry from man to man, or from man to God, some small part or expression of happiness. There is but one way to praise God : DO THY DUTY.

All of his truths are useful unto thee. While singing his praise, the air inflating thy lungs, and giving sound unto thy voice, beareth witness of thy truth or hypocrisy. All the elements surrounding thee are attuned in divine unison. Thy actions and passions, and even thy very thoughts, bear witness through some of God's good channels either for or against thee.

That which elevates thee is for thee ; that which doth not, is against thee. Thou art thine own. God created thee, and he giveth thee means unto happiness, but thou art creator or destroyer of thy own advancement.

They who depend upon God for happiness, will find in the end that their happiness depends entirely upon their own exertions in goodness. God is very good, and of necessity perfectly happy ; then let man become very good, and his happiness must be complete.

God's goodness is experimental. Goodness is never at rest. It implies action, whose end and aim is happiness. To wait for God to help thee is simply to tell him that his help would not be appreciated were it given.

There is danger of man, through habits formed, becoming too thoughtless in addressing the Deity. Better never mention his holy name at all than to do it in mockery of all his attributes. Let us never forget how very small we are, and how very great and good He must be.

Any of his truths require of us ages of study before we can comprehend them, because of their perfection, and our imper-

fection. Yet we can and do daily learn some little truth, or see some little effect, which may at some future time reveal its cause.

The sublimest attainment of imperfection must be far, very far below perfection.

Every little part of truth thou dost imbed within thy own individuality adds just so much unto thy stature in wisdom, or in knowledge, through which cometh happiness.

If thou do not receive knowledge very fast, implant it the firmer within thee. If thou cannot obtain much, hold fast unto that which is obtained. There is no choice in God's truths: all bear witness of him.

Reveal what thou knowest to be truth. When there is no more truth to reveal, then there is naught left worth revealing. It is folly to write that which will do no good.

Fame, to be lasting, must have a firm foundation.

If thou would live in the memory of man do him good. No man can forget wherein he was most blessed, or who was most instrumental in blessing him.

Behold the harmony of God's truth and love. No man can labor without his reward. No matter what thy sufferings in time, there is a plane above whereon they cannot enter. Faith can raise thee from the deepest earthly mire into the highest heaven. He who hath firm confidence in the impartial goodness of God cannot know the greatest suffering.

To live in constant dread of the future, because of its great uncertainty, is to experience more suffering than the keenest torture can give unto the firm believer that God is good, and all is well.

Oh, could we but demonstrate unto the comprehension of all men, that a glorious future awaits them, a glorious present would always be with them. This is all man's earthly existence requires to make him see and know himself to be in heaven while yet upon the earth.

There must be some way to demonstrate this truth. God does not plant barren seed. The deep yearning of our nature is one continual prayer for more light, more truth, and more happiness; and behold through light and truth shall come happiness.

CHAPTER XIII.

IMMORTALITY OF THE SOUL—REJOICING.

God's truths flow harmoniously. Beautiful or useful truths must have harmonious sentences and plain conclusions to fully express them. Every man vieweth truth through his own understanding. That which will convince one man, cannot, therefore, convince another.

All can find within their own affinity for God that which shall render them like unto him.

Let each and every man be eager to gather truth. Let all seek at the fountain of universal wisdom for draughts of knowledge, and they cannot go thirsty away. The capacity for desiring immortality is one of God's fruits, which every man must nourish unto the harvest of convincement.

God hath left within every man a desire which cannot be filled on earth. There is no substance so high as the spirit of man upon the earth, and, in desiring immortality, the spirit cannot be prompted by anything below its nature.

All the outward truths surrounding the spirit change and rechange, in obedience unto laws in themselves good and perfect, but which had not, nor ever can have, any share in its formation.

Were the soul simply material, then it could be proven immortal from the eternal and unchangeable laws governing all objects in outward nature.

Intelligence is a divine law. It permeates all natural objects, from the highest sensations of man unto the lowest thing created. The fact that man or matter know not why they are governed, will not make God's intelligence less.

The spirit of man hath affinity for its Creator. The yearning after immortal happiness hath no connection with anything changeable. It is one of the instincts of the soul, and is illustrated in the outward by the law of self-preservation.

All living things prove by their tenacity of life that *to live* is their greatest desire.

The human soul seeks not that which is of the earth, yet in accordance with the law of its nature, it is constantly desiring to live. To continue in existing consciousness of its own identity, is the grand desire of the spirit of man. It is a desire too high to be gratified with any outward proof.

Each and every man must receive within himself proof, which, when given, will open unto his delighted gaze an eternal heaven.

Through the affinity of the human soul for its Maker must come the proof.

God being perfect good, cannot by any possibility create unhappiness, or that which can in any manner effect unhappiness.

Then let each man see through his own high affinities that God in his goodness has implanted in the spirit of all his children this desire, which none, save his own divine goodness, could gratify.

In creating man's identity, God did but render him conscious of this eternal dependence upon something above and beyond himself. This consciousness it was man's province to cultivate. The more he cultivates this consciousness, the more will grow his desire to obtain higher and yet higher proof that he shall exist forever in happiness.

It pleased God to place man upon earth. It pleased Him also to make him incapable of being satisfied.

Could man know happiness in perfection here, he would be ignorant of imperfection, for we cannot conceive that God can create, independent of himself, a god equal unto himself. Therefore, it pleased God to render man imperfect, yet implant within his nature the eternal desire to be perfect.

Perfect goodness requireth of itself a redemption of its promises.

God, in man's yearning for immortality, hath given guarantee that he shall have it.

Live an upright and righteous life while upon earth, and thou art safe. Be strictly honest and strictly virtuous in all thy actions, and all thy conversation.

Even if there should be no existence for man after leaving the body, the truth that happiness is a result of goodness should lead man constantly unto higher joys, even while yet upon earth.

The human soul is indeed a great and grand problem! To mark out its course in an endless and boundless eternity, is a task great unto all save thee, oh Father of all!

To shape and guide our bark constantly toward the haven of our greatest good, is more than we can, unaided, do.

To select, retain, and increase our wisdom day by day, journeying through faith up toward perfection, is our God-given task.

Oh how very insignificant seem our greatest exertions, and our greatest success! Yet we must not overrate our importance, and let us believe that while striving to do our greatest good, we are in reality doing all required of us.

We are small, very small indeed, compared with our Creator, but large, very large, compared with our point of starting.

Compared with what we can produce, we are gods, but compared with Him who did produce us, we are as naught.

Oh! if an endless existence be ours, surely we cannot therein too much glorify that good cause of our being.

We are but so many drops of blessedness, so much individual happiness sprinkled in endless showers from his hand.

Oh man, rejoice, rejoice! God is good! Be thou His true and trusting child.

Seek not to know what God hath placed beyond thy dissolution. When thy spirit is free from earth, its perceptions will be clearer.

Thy desire for immortality in its beginning must have been permitted by thy Creator. Every rational man knows that his own intelligence cannot be produced by all the earth combined, for it is above all. There is no power connected with the earth which could produce man's longing for the immortality of the soul, for the soul is above all earthly powers, as proven by its intelligence.

Even if there were no God, the soul must exist eternally per force of its own will. If God did not exist, the soul does

exist, and being above the earth in its powers, can exist despite of all connected with the earth.

Thus, oh soul, thou art free! The earth is thy footstool; upon it bow unto Him who broke thy chains with the light of his own wisdom.

The earth cannot produce the human soul, neither can it destroy its immortality.

God created man. Man is imperfect. No being can produce another being equal unto itself. God is perfect. Man's imperfection is part of God's perfection and necessary thereunto, or it could not be. A perfect being cannot become imperfect, therefore cannot God destroy the human soul; for it is part of His own perfection.

Thus, oh soul, thou art free! Even God, thy own Creator, thy eternal, good, and loving Father cannot destroy thy existence! Thus art thou immortal!

Thou cannot destroy thy own existence, for thou cannot exercise the powers which produced thee. Thou art beyond thy own will in existence. The will is part of thee, and therefore necessary unto thy existence, and also unto God's perfection. Thus art thou free from thyself. There is naught else can assail thee.

The earth cannot, and God will not destroy thee. **THOU ART IMMORTAL.**

Thus can thou solve, through an harmonious train of reasoning, the first problem in the existence of the human soul. Thus can thou through faith give hope unto all who can see and understand thy demonstration.

Every man is accountable unto God for every power or talent he has received, or inherited, direct from his Father's goodness. Thou knowest the capabilities of thy own soul, and very imperfectly. Its development is thy own especial task.

God did not make thee perfect. But the full extent of what he did make thee thou cannot imagine.

The truth that thou can desire immortality, and can comprehend proofs thereof, is surely evidence of thy intelligence.

Thou art as the new-born infant of earth. Immortality

dawns upon thy understanding, and is no more understood than was mortality, when thou did first enter existence.

How beautiful is thy existence! One continual round of enjoyment. To live forever, oh joyous thought! What more can we desire? To know thou art thy own; to feel that God is indeed thy eternal Father, and thou his eternal son! To feel within that long-sought proof that thou cannot be annihilated! Oh, this is indeed glad tidings of great joy unto the spirit!

How mysterious are thy ways, oh God! Thy dealings how perfect, and thy joys how pure! Oh, if within the soul of man thou hast thy shrine, let me pour upon it the purest incense of a thankful spirit. I searched and have found; I asked and have received; I knocked at the door of truth, and behold it was opened unto me. The proof of my own immortality was handed unto me, and I saw and believed.

The rational spirit of man can only be satisfied with rational food. It would be folly to offer unto a hungry man that which had no nourishment in it. And he who desires proof of his own immortality, should seek for it only at the feet of God.

No power below, or equal only unto man, can furnish proof of his eternal existence. It must come from some power greater than himself.

No man can, unaided, deduct any train of reasoning, which shall amount unto positive proof from his own brain concerning futurity, because the brain is material in its construction, and every truth it is unaided cognizant of, must be of a material or mortal nature.

To speak still plainer, nothing can, unaided, get above itself.

If mankind will not acknowledge the power of God, they must not suppose his power the less therefore. It is themselves who lose the opportunities to gain wisdom, but this will surely not make the wisdom of God the less.

God does not, he surely cannot, feel elated with blind and foolish praise. He surely cannot feel exalted with that which degrades his child. Yet the earnest seeker after truth must be a welcome guest at the door of perfect wisdom.

Man is jealous of his knowledge, thereby proving his imperfection. God giveth all things, thereby proving his perfection. Set forth thy truths as thou dost discover them. They are not thine, and are but loaned for thy advancement.

In view of an eternal existence, it becometh man to look well about him, and begin to collect and retain knowledge concerning all things on earth and above the earth.

Form habits that shall be an eternal advantage unto thee. Do not labor in vain, but always labor in the present, so as to enjoy the future.

To-day is thine, to-morrow God's.

As the child of mortality progresses but slowly at its commencement toward the understanding of outward truths, so the child of immortality totters from one truth to another, onward and upward.

And each little truth, or each little part of the one great truth, which we can comprehend, adds unto our knowledge and feeling of happiness.

Thus little by little does heaven or happiness open unto the purified vision of immortal infants in knowledge.

There can be no happiness which is unenjoyed. God's economy is perfect. As there is nothing connected with man's outward nature that is useless, so, in the inner nature, there can be nothing not necessary unto God's perfection, no happiness which is not within and part of His happiness.

Man cannot exist isolated from God, for he is not self-productive.

A happy man carries within him an hallowed sun, which doth continually emit rays of happiness. These rays pass out through his face in smiles, through his hand in the warm well-wishing pressure, and his lips utter words which convey happiness unto all who listen.

Thus, behold the economy of God's work. All happiness, which the full spirit cannot hold, is transmitted unto his brother. There is none wasted. Could there be one truth destroyed, all truth would be rendered imperfect.

The happiness of one spirit is necessary unto every other spirit, and unto God.

Within Him is all enjoyment made perfect. Enjoyment flowing from the gratification of our earthly nature is too dense in its nature to ever ascend beyond the earth. The soul that hath kept close unto earth, and reaped therefrom the fruits of its own worship, must expect nothing higher hereafter.

God is perfect; we must not expect cause and effect to change to suit our whims. The sooner we make up our minds to seek our highest good only, the sooner will we start rightly.

Oh that mankind would think more upon their future, and less upon their past. Would that they would try more constantly to find out the true end, and what should be the true aim of man.

Surely our existence is worth knowing more about than the simple fact that we do exist. Study why, how, and wherefore we have our being.

All fields are open unto thy vision; look thou in, search in all for wisdom. Fear not offending God by studying. Thou cannot know too much, and what thou can know must glorify the cause of knowledge.

Study plain truths. Metaphysical mysteries have no affinity for truth's simplicity. Truths may be added and combined in such manner as to appear mysterious, but there must be a plain beginning and a safe ending unto all truth.

Be fearless and free in thy researches. How silly must seem the fears of some seekers; afraid lest they should find something God would rather they did not know!

Thy knowledge cannot eclipse or surpass thy Creator's.

Therefore learn all thou hast power to know, never fearing thou wilt offend God. His wisdom can only give thee happiness. The more happiness and the more knowledge thou hast, the more expanded will become thy power of serving him, and thus to become a really valuable servant, thou cannot be too wise.

All truths are avenues leading unto one great truth, God.

As the outer sun dispenses its rays in all directions, so does God as an inward center dispense unto all mankind his rays of intelligence. Thus truth is made manifest. No man can know too much. All errors in those thought wise on earth

result from want of knowledge, and not from an overabundance of it.

It is not within the reach of man to surpass that which God in his creation giveth him power to do. Man is free, but his freedom is of necessity limited, for he is not perfect.

Thus then the spirit, or the living concentration of wisdom, truth, and love, the soul, to reap an enlarged happiness here or hereafter, hath only to expand itself.

Surely God is our parent. He is all, and being all, is always beyond and greater than our power of knowing.

His laws are good, yet they are not intelligent. They regulate animated nature, yet cannot create an atom. Let us learn to look upon all desires, not tending to elevate man, as below our true standing in the universe.

We cannot conceive that our Father is satisfied with constantly watching the machinery of his creation, even if it should require watching. The machinery must be perfect, for it is not free-willed, and being produced by God, cannot be imperfect.

Man is the only being requiring God's care, because he is the only being we are cognizant of, that has a consciousness of good and evil, the only being created above the law.

We all receive our portion of His love. He giveth all our true happiness, and is most worthy of all our highest and purest devotion.

Always strive to retain a consciousness of His care. It is ennobling to constantly remember we are the loved children of the Most High. To remember we are encircled within his arms, our heads resting upon his breast, and our spirits drinking deep of joys of his own creating. Oh! he who knoweth and feeleth this hath no need to leave the body. The earth is good unto the pure in spirit. Do not think that God's immense power can overcome the immensity of his love. His creation, from the atom unto the wildest comet, are each and every one turning out order, harmony, and happiness before thee, all for thee, and thee only, oh man, for God cannot be rendered happy therewith.

It is thy duty to meet and return this love. It is alone thy

high privilege to say, "Father, I thank thee." It is alone thy privilege to comprehend more and more of Him and his ways, to imitate, and to be happy in thy knowledge.

No man knoweth the love of his Father for him. It is pure and perfect happiness to know it.

No man knoweth his own power of ministering unto the pleasure of his Creator. We must all be necessary unto him, even in precise proportion as he is unto us. We cannot alter his perfection, but we can change continually our position in regard to it.

If God had been satisfied, man would have had no occasion to exist. We must have been created to supply want in the great happiness of our Father. It is most blessed to give.

God is in us, and we in him. Therefore, let us study continually to give unto him within us the purest happiness, the greatest joy. Thus in striving to give our Creator happiness, we are indeed only truly giving or gaining unto ourselves a more enlarged appreciation of it. This is the blessedness of giving, it amply returneth.

And must it not unto our Father return most welcome praise, to behold each and every one doing, or striving earnestly to do, the highest good within our power? Surely a parent, however wise and just, cannot be insensible unto the loving tenderness of his trusting child.

Thus, then, let us expand ourselves in wisdom, that our freed spirits may the better know how to give happiness.

Love without intelligence is insipid. Truth without intelligence did not, and cannot exist. Wisdom only stands between man and God.

There is no evidence of love, except through intelligence. Truth, if not comprehended, could do no good. It is *knowledge of what is, and is to be*, that maketh God to be God, and keepeth man, through ignorance, but man.

Could man span this chasm, and grasp at once this great knowledge, his mission would be ended, his progression stop, his existence cease as man, and begin as a god.

If all our earthly powers are but germs, seeds whose growth is eternal; and whose end, whose ripening, whose harvesting,

must, in the nature of all things proven, be; then how great is man!

Oh God, be thou with us to the end.

Oh, let knowledge dawn upon us in such a manner as that we shall never forget all is of and in thee, very good.

Did we know the truth that is, could we fully comprehend what we daily see the forms of, could we grasp a knowledge of all things present, our feet would never again falter, our eye never again lose sight of that pure enjoyment yet to be.

We cannot live without a future hope. We look forward through the troublesome present, hoping and believing that what is to be is calm, tranquil happiness.

Such is our being's law. The free soul of man can look forward in perfect faith that the future is the refined present.

Truth is bright and glorious. It is never old, for no truth can be seen at two times precisely the same. Oh, how good is God! as we expand, so do appear the rays of truth to brighten. We cannot learn too much; and oh! the soul, which knoweth its eternal destiny, knoweth full well that eternity is required to render unto our Father his just return for our creation.

To feel flowing within our spirit a sweet consciousness that He is near! And, oh, to feel that we are dear unto him! Such feelings are not connected with the earth. God is not revealed unto flesh and blood, nor unto animal life, but God is revealed unto the highest conceptions of the spirit of man.

And he revealeth himself plainly; not in form, nor feature, but in the feeling of holy joy; of humble, trusting communion; of deep-flowing thoughts; and of clearness of vision, rendering all truth gazed upon lovely and harmonious.

When the light of God's wisdom falleth upon man's vision, then he knoweth truth, for he sees it clearly. He cannot be taught error, for he knoweth it by contrasting with truth. Wisdom cannot be deceived, for it is the true knowledge of all things.

Then how weak is man. He cannot generate wisdom within himself that can stand beyond the shores of time. It is by and through a spiritual conception and comprehension of God's truth that he becometh truly man, God's earthly image.

What folly to love our own weakness better than the strength and clearness of truth. There is nothing in connection with us really worth loving save our spiritual being, which is but an emanation from our Father.

How weak is man, yet oh, how blessed! God is within and around him. God's strength supports him, God's love blesses him, and the light of divine wisdom illumines his pathway.

Man is journeying through his Father's perfection. Every little truth he gathers sweetens his being, and maketh him one atom nearer the all of perfection.

The Creator hath left the impress of divine wisdom upon all his handiwork. Yet man, so far as he can know, is the greatest receiver of the wisdom, or capability of receiving knowledge.

Each man knoweth God according as the divine image is seen in his own spirit. Each man vieweth daily, if he so desire, the form of the being he believeth to be God.

And daily, as man increaseth in comprehension, so does increase his idea of Divinity. Thus is God daily created within the spirit of his child.

Look thou within thee. If thy Father is not there, it were in vain to search elsewhere. If within thy purest depths he is nowhere found, purify thy vision. If thou art blind, it is thy want of affinity for light.

When God first saw the earth it was very good. And when thou dost first behold it, unto thy vision it is pure. Thou must see imperfection in all things in proportion as thy own perfection increases.

It is God's light within thee removing the void or darkness without. It is thy overcoming.

With thy growth in wisdom cometh enlarged vision, which giveth thee more confidence in God's truth, and more insight into man's erring nature.

Thus thou cannot know too much. To know is to understand. True wisdom is perfect knowledge.

All wisdom, or true knowledge, revealeth harmony everywhere, and the highest wisdom revealeth its creator, whose every action is harmony revealed.

He who knoweth his own existence, knoweth next that God is good. He who fully comprehends his own eternal life, must also comprehend that the giver of that life is good.

From that deep sense of gratitude within thee, that deep and abiding joy, when thou knowest eternal life is thine, must have an outlet. The waters of thankfulness cannot be restrained, and they flow backward, laden with sweet fragrance, even unto their cause; and, oh God, it seemeth unto me, as if thou must be pleased with the sincere happiness thou hast created.

No man can fully know God's goodness. To comprehend his first great gift is the first small step toward him. To know that through, by, and in him, thou dost exist, is to know of a certainty he doth exist; and to know that through, by, and in him, thou shalt forever exist, is to know from heavenly happiness within thee that He is good.

It is easy for man to repeat words of wisdom, but in the comprehension thereof is wisdom. It is easy to say God is good, but how must words sound unto Him, when uttered in thoughtless mood? Surely the sounds of machinery do not give forth intelligence unto Deity.

In the presence of Deity always appear naked; better to have the credit of honesty, than the fine clothing of a hypocrite.

God knows exactly what thou art.

Through thy eternal life thou dost breathe the breath of God. He is never far from thee. Keep thou within the channel of his affinity, and all knowledge will flow in and around thee, illumining thy pathway.

Keep thou near him, and love's sweet atmosphere shall eternally fill and surround thee with images, and reflections of his own divine spirit.

Communion with him shall exalt and enchant thee. Thou shall know what it is to dwell in him, and have him in thee. Yes, *know* it. Oh, how divine is that pure knowledge which can give such happiness!

To have all, and more than thou can comprehend of his divine presence and love within thee; to daily commune with the Highest, doth raise the spirit even in anticipation far above the earth.

No man knoweth his own destiny. And it is well that wisdom only groweth with his growth, and strengthens with his strength, for without his fear of the future, his present might become careless. He cannot know too much; it is against the law of his being.

The presence of Deity no man can fully comprehend. It is necessarily uncertain and vague at times, for man is not always the same, and with every atom of his progression must come some alteration, or some new development of his nature, and even as he alters, so must Deity appear to change, for he is seen in a different light, and from a different point of view.

Thus man's nature is continually changing toward the Divine nature.

CHAPTER XIV.

SHELLS OF WISDOM COMPARED WITH THE LIFE OF WISDOM—SEEK DIVINE WISDOM FIRST—THE SOUL, WISDOM'S STOREHOUSE.

THOSE who seek the Father in truth find him therein. Those who seek him in love find him or his influence in their own happiness. He is good. Everywhere, and at all times, man's highest good. Oh, then, if this be true, in this truth should man seek.

It is thy privilege to doubt all things. Thou need not take anything as truth which an exalted reason cannot substantiate. God will not grow less through thy unbelief in his goodness, but thou wilt surely grow no larger in wisdom, so long as thou dost not receive food above thyself.

God breathed into thee the breath of life eternal. What can remove that breath? This does not mean thy earthly life, but it does mean that life-giving breath within thee which constantly pointeth and aspireth upward. It should purify thy spiritual blood, and render thy inward body, or being, pure and spotless.

The gift of eternal life, fully comprehended, must elevate man, and give him enlarged understanding of all things within the divine harmony.

To be possessed of the knowledge of this gift, renders man more independent than all knowledge without it combined.

He may weigh and measure all the bodies in space; he may learn the natures and variations of all things on earth; he may know all of the outside universe, and yet if he knoweth not eternal life, he hath not taken the first step in the understanding of God's goodness.

He hath not wisdom. He knoweth less than the humblest servant of God, who daily vieweth the workings of his holy hand.

No man can understand God's works, save through wisdom by God inspired. He who opens within himself the channel of divine love, has the feeling which is the essence of all wisdom.

And herein lies the difference between outside knowledge and inside wisdom: the one dies with the outward, and the other lives with the inward.

The one lives from the breath of animal life, the other from the breath of eternal life.

Then what folly to gather daily for a long life that which shall at thy last earthly breath cease to be. Better far secure one little truth and know it, firmly holding thee unto Deity. Better know he loveth thee, than all else without it.

The learned have seldom wisdom. The care to get, and ambition to keep earthly knowledge, destroys affinity for the plain and simple lessons of wisdom.

He who trusteth in the goodness of his Father in heaven, is upon a firmer and far more exalted position than the most learned man on earth without this trust.

If God cannot reveal eternal wisdom, how can man comprehend it? Therefore, trust in his goodness, and if thou do not know so many outward truths, thy inward store will be far more valuable.

God's wisdom is first and greatest. His wisdom is separate and distinct from man's. Man's wisdom or knowledge is limited by his own individuality, whereas God is unlimited.

In learning what man teaches, thou seest the end, and all things take his own peculiar shape. In learning what God teaches, there is no end, and the form thereof is that which God alone knoweth, thou only feelest it is good.

Man's wisdom, unquickened by God's inspiring light, is most dead, most dull and lifeless. There is no food in it for an immortal spirit.

And yet thousands aspire after these shells of wisdom, because the world loveth its own, and ambition rules them like a tyrant.

The truth exalteth, and a knowledge of truth enlarges comprehension of God's goodness. That is not truth which points

man toward anything save God. It is God made manifest, and they who use it, save for good, merely acknowledge that they are ignorant of its true nature.

Within every truth man can collect, there dwells an evidence or witness of the goodness of God. As within his own body, which is a collection of myriad little or great simple truths, the higher and holier essence of truth, spirit, dwelleth.

Surely no man is wise who does not know that the spirit is first and greatest. Neither is any man wise who spends his time collecting shells, in which he puts no life. It is not wise to have eyes and not use them. It is not wise to view God's works continually, yet never see anything in them which witnesseth his goodness.

Such learning cannot live. Such truths give no life.

All truths are necessarily connected with the goodness of their creator, for they are, in part, that goodness; but when man looks in a mirror of his own creating, it is himself that is reflected.

The selfish atmosphere surrounding an ambitious brain is, of itself, to an enlightened understanding, evidence of God's goodness, but the understanding of the ambitious brain continually resists the purifying light of divinity, and remains in its own cloudy happiness.

Truth being perfect, frequently comes in contact with the desires of man. There are truths, so to speak, of all sizes, shapes, and colors. The brain of man shapes them, each one filling his little measure, and, perhaps, imagining he has all, or at least the very part of all, which is the best.

It is strange that man will collect truths his whole life for his own exclusive good, for when the first lesson all of God's goodness proclaims everywhere is, it is more blessed to do good than to receive goodness.

Thus it is his own conceited selfishness which maketh him to hold fast unto the effects around him, when the cause of them, if equally studied, would be far more simple, and consequently more beneficial, and more easily understood.

We cannot understand all of any truth, because we have but part of an understanding, we are imperfect. Each truth of

the universe is part of the great total truth. They all fit together into one which is perfect.

There are myriad emblems of this truth. The air, earth, and water swarm with living examples of the adaptation of all things. Every part of every being is necessary unto its own peculiar individuality; and even so are all truths branches of the great truth.

The flower groweth from the earth, and in its roots, stems, branches, leaves, bud and blossom; yes, even in its sweet fragrance, it beareth witness of its own part in God's goodness.

Trace inward. Never stop on the surface. The landscape is beautiful, very beautiful indeed, *if thou art*; but if there is no comprehension of beauty within thy own spirit, it is folly to seek outward sights.

Oh, how lovely must the earth appear unto a perfect vision! Even unto us it is at times, in our better moments, most lovely to gaze upon, and we so imperfect.

The more we permit goodness to dwell within us, the more will grow our comprehension thereof. And the more good we do, the greater will be our harvest.

All things are beautiful. All have been touched by the beams of His love. Through His light we view them, and from them all cometh evidence of his perfection.

Oh that our eyes were open! We grope in darkness of spirit, while all around us is perfect day. All is lovely, if we do but love, all beautiful as ourselves. Yes, all is beautiful as God can make it unto us, without unmaking our manhood.

Then let us press onward and upward in hope, for at the top is ever a smiling face turned toward us, beckoning us on unto greater trials and greater overcomings.

Sow, reap, and gather unto all eternity. He gave us to be our own, then let us prove ourselves worthy of the gift. Better not to be at all, than to be unworthy.

Within God's goodness is room for all. We must all be therein, or it is not perfect.

Let us press steadily onward and upward. God's goodness

is all around us, and by reflection, we can see and understand our full part thereof.

Let each man stand firm upon his own base. God must certainly have more affinity for man than for simply an animal. Therefore, examine all things for thyself, reflect upon all things for thyself, collect all things unto thyself, and then imitate God by distributing all thou hast among those poorer than thou in His wisdom.

First comprehend thy gifts. And it is well also to understand unto what manner of man thou givest, for all cannot possibly view every gift alike.

The gift of God's wisdom regulates itself. No man can hold more than his own fullness. And even when full, it will, so to speak, stagnate, unless a channel is immediately opened for its free passage.

When the waters of wisdom stagnate within the human brain, the effect is seen in sluggishness of motion, and a tendency to weakness. Healthy action can only come from motion, in every sense of the word. He who is filled at the divine fountain, and would stay full of the same draught, hath more enlarged ideas of his own wisdom than of God's.

Man's growth in immortal qualities can only come from divine attributes. There is an immortality which the worldly wise know not of, because it is above all emanating from the earth.

It is as easy to obtain, more lasting than all fame, and more gratifying to man's highest nature than earthly fame can possibly be to his lower nature.

Seek and thou wilt find. Godliness dwelleth within man. If thou seek that which cometh not from heaven, how can thou find it? Seek first divine wisdom, and all thou receivest will render thy nature still nearer the divine.

Seek for thyself. Seek directly from Deity. His strength shall clothe thee, and his power go with thee.

Oh, that all men could feel that our Father is indeed good! Love would take the place of selfishness, harmony would remove discord, and, through the affinities of truth, man could and would commune with his Maker.

Yet so long as man remaineth in the body, these seasons of blessed communion must necessarily fall short of what they will or can be, when entirely disencumbered with flesh.

God favoreth no man. He hath no favorites. Neither can one more than another of equal goodness and comprehension approach his presence, yet the same can better approach without the flesh than with it, because death is a great purifier.

After death of the body, the spirit comprehends truths which before death were, and could be but partly known.

The knowledge which man gains after his dissolution amply rewards him for all he can suffer. This must be so, because God is good, and therefore cannot create a being which shall have more capacity for suffering than for happiness.

The happiness of all the unreasoning creation proveth this to be truth. They may suffer at death, but it is very short and very trifling, compared with their long life of animal pleasure.

If the lower creation do not exist beyond their dissolution, their existence pays them. It is not so with man.

There is within man a knowledge, a feeling, and a yearning, which constantly urge him to leave all animal enjoyment unto other and lower animals, and seek for himself something above and purer. This maketh his animal enjoyment imperfect, and hence it is necessary unto his Creator's goodness that the yearning and feeling should be gratified.

The soul at death or dissolution becometh like unto the body, and the spirit is still like unto the spirit refined.

The soul, or that which represents the union of the spirit with the highest form of matter, the embodiment of earthly and heavenly wisdom in unity, becometh the body, within which dwelleth the refined spirit.

The soul, for the truth must have a name, and the name soul fits it, is necessarily partly material in its nature, for its comprehension is formed through the agency of material powers.

Conclusions arrived at from pure and exalted reasoning on earth, tend to, and do form the soul's identity, and its individuality is marked by distinct lines of wisdom.

The comprehension of the soul, and the inspiration of the spirit, are essentially different. And this is the simple difference: the soul hath matter in it, and the spirit hath God in it.

Thus the soul carries into the future its knowledge of the past, and the spirit in the future sees clearly in the pure light of divinity.

Herein is seen the goodness of the well-spent earthly life, for even in the immediate presence of Deity, the soul, like the outward body, furnishes unto the spirit outward wisdom, the fruit of God within.

The spirit who hath greatest wisdom, and loveth God most purely, enjoyeth most the future heaven, because it not only hath access unto its own wisdom, but also the wisdom of all souls below its comprehension.

The law of harmony makes the order of heaven. There is no place which is more heaven than any other place. It is within the spirit of man that God is found, and whoever knoweth his dwelling-place to be within His presence, need never search for a greater or purer heaven.

And yet it would seem that our Father, which art in heaven, must have unto himself a dwelling-place more refined than the highest light of man can imagine.

Of this man can know but little, and it is better to believe simply that He is good, or the living goodness, whose rays penetrate every soul, and whose light quickeneth every spirit.

The highest wisdom and the purest love are spiritual.

That man may keep all he has learned while upon the earth, he is furnished with a vast storehouse, which retaineth unto himself the fruits of his labor.

The soul might be called the memory, or retaining power of man. During the earthly sojourn, we gather and retain truths, and these truths, whether we know it or not, for God's wisdom is not governed by ours, are firmly fixed within our soul, becoming in the next stage of our existence our body; for they must retain the essence of their earthly nature, and hence cannot be purely spiritual. They cannot be aught but very good, but blessed be he who hath made the good selection.

To make a good selection out of that which is very good, we

must simply select that which suits our nature best. Although goodness must be perfect, no two imperfect beings can be satisfied with the same part of perfection.

God made us progressive. He could not make us like unto himself, without becoming himself most imperfect. To progress in happiness, we must necessarily retain all the happiness we have passed through, and to progress in wisdom, and the feeling of happiness, which is love, we must retain within us all we have felt and known.

Therefore, he who selects trifles is trifling, and he who retaineth within him foolishness is most foolish.

All truths are eternal, but all truths are not each and every man's highest good. Blessed is he who selects that which will stay with him forever.

There are changeable truths, and truths that are eternally steadfast.

Experience is a blessed teacher. He who storeth within his soul truths gathered from his own experience, will find in eternity the value of time.

We pass through almost numberless scenes, actions, thoughts, aspirations; and all are mirrored in the gallery of the soul, even as pictures of our life. We grow thus in knowledge and capacity for knowledge.

How beautiful must seem some of our lovely outward views of the earth seen when we were good in feeling.

Surely as the spirit looks at the picture, it must comprehend the mysterious connection between good in all things.

Thus, then, will we grow forever from seeds of time. Not that the earth and time are all of us, far from it, but the earth is very good, and time leadeth unto the door of eternity.

CHAPTER XV.

GOD IN MAN—LISTEN FOR HIS VOICE—MAN MUST DO—
HEAVEN IS HOLY HAPPINESS—HEAVENLY LABOR.

HEAVEN has been too long a purely mystical, visionary place. It is time the thick fogs enveloping man's spirit should be drawn aside, and have proven unto his understanding that all inspiration must harmonize with an exalted reason.

No man should believe in ignorance. Let all seek the highest they can attain, because their highest is surely better than their lowest, and when this highest seemeth to lessen in beauty and purity, as it surely will if they be true unto their own nature, then let them again arise and go heavenward.

How must satisfied imperfection look unto Deity? Even like a stagnant, putrefying pool unto us! How much more healthful the seeking, ever-onward spirit! Like unto the spring, which, by uniting with other waters, becometh in time the great and mighty river, so the ever-seeking spirit storeth away truth after truth, until it becomes indeed like unto a vast river of light rolling on and onward toward the great ocean of light, Divinity.

All can learn, all can gather truth. There is no spirit in existence, but can carry back unto its Father a well-stored and well-cultivated individuality.

Thus must He see us:—If we have made a good selection, does not goodness exalt us, and do we not by our example help exalt goodness?

Let us not look unto others for help heavenward. God is within us, and if we do not love to do his will, as manifested there, it is folly to become outward servants of the outward.

God is within thy spirit, even as that is within thy body.

Oh, how blessed is he who hath felt this to be truth! To know of a certainty that in and through the divine presence we know and enjoy all things.

Thus feeling Him to be within us, and knowing how infinite is our imperfection, we turn with confidence unto him, feeling safe in his infinite perfection.

Who knoweth God to be indeed within him is already in the highest heaven. There can be no knowledge above this knowledge, and no feeling above the feeling it giveth.

The spirit goes forth guided by His light; all things seen are thus purified, and by his sight refined. There can be no impurities, and the spirit of man, when thus in harmony with the spirit of God, can learn only godliness.

This is enough to learn. He who can see as God seeth, witness living thoughts as God creates them, feel pure love as it leaves him in rays divine, can truly say, "Our Father which art in heaven, hallowed be thy name."

The noblest, sublimest, and most exalting thought ever felt in the spirit of man, is contained in the simple words, God is within man.

This is a center, emitting rays of thought, pure, holy, and most refreshing unto man. His spirit feeds upon these, even as the flocks of earth upon the green pastures.

There is no end unto God, neither unto thoughts which his presence inspireth. They are broad and boundless, high and deep. Ever above, around, and beyond man, yet part of him, and part of his Father.

Oh, let us strive to comprehend that we are indeed always in the immediate presence of Divinity.

Feeling this, our unworthiness is magnified unto our vision, for our sight is purified, and we become humble and trusting, easily led and guided aright. Temptation weakens before us, and we daily grow in wisdom, strength, and purity.

We become wise children. The strong man in godliness, yet the little child in humble trustfulness. We cannot be deceived, for our affinities are pure, and have no desire for anything not good.

Even as the child learns from its own experience of the things of earth, so shall we learn from our inward experience of the things of heaven.

We gain experience in heavenly things, as we cultivate our affinity for all in which pure happiness dwells.

We must first learn our highest duty unto God, our Father, and man, our brother, and then do it. If this do not bring happiness, if this give no heavenly feeling, then it were in vain to search for it.

It matters but little in what part of the universe the spirit dwells, for if God be within it, happiness must be there also. Every spirit is fraught with more intelligent love, more divine wisdom, more heavenly feeling, than all the outside worlds in space condensed could give.

We may seek and obtain all the wealth the world can give us, live in the greatest luxury, and yet a poor bond-slave may have wealth a thousand worlds could not buy.

Oh, it is not in the outer works of his Divine hand that our happiness is found, but in the works of his spirit within our own souls. The earth is not beautiful unto the blind, but pure happiness is sweet and most welcome unto all.

It is the natural tenant of the soul. A happy spirit, enjoying the effects of its own goodness upon itself, must render unto our Father a sweet return for its creation.

Let every man believe that simply doing his own highest duty is his only pathway unto pure happiness, and he will surely act aright.

They who clothe heaven with garments difficult to be worn, destroy happiness faster than create it. There can be no particular rule fitting every action of every man's life, yet God within man will, if sought and found, surely reveal unto each all that unto him is necessary.

Happiness cannot be taught, it can only be felt. It is something received from God, and man cannot create words to fit it.

Words may carry wisdom, but love carries itself. Words cannot open or shut the door of heavenly happiness. Even blasphemy is not in words expressed, but deeds; deeds reveal the meaning of the soul. Man may jest in thoughtlessness, but the current of his spiritual existence is no more changed by it than is the current of the mighty river changed by the ripple upon its surface.

Words may carry folly, they may exhibit mirth or foolish-

ness, or reveal the greatest wisdom man can illustrate, but within the comprehending power of each listener they are weighed, and, if found wanting, are, or should be, cast aside.

No man need to store away words to take to heaven with him, for he will have no tongue to speak them with. They belong to the tongue and breath. If the mind and spirit prompt their utterance, and God within the spirit furnished the feeling worded, then the effect may be stored away, for it will be good.

These are the husks. There is no nourishment for the spirit of man in outer worlds or words. Even the word of God, as within revealed, would lose its nourishing power could it be turned outward.

God is within thee; turn inward and listen. The voice of our loving Father is silent as his love, as perfect as his truth, and as quickening as his light.

Learn to wait and listen for his coming. Let thy whole being be still. In stillness alone He speaketh unto the spirit of man. It is easy to make so much noise thou cannot hear him. If thy animal nature is tossing in the tempest, wait; God is within waiting to speak; listen.

There is most holy music in His voice. Thy being feels absorbed in living love. Thou dost know the presence, and can never forget it. It cannot be assumed.

Do not believe thy imperfection an impassable barrier unto him. Never give up thy greatest privilege, that of going directly to him for counsel. It is within thee the power lies. No being can worship for thee. No being can call upon His name in thy name. Thou art *One*, and in His image art thou created.

The highest angel, or man made perfect, or being, save God, in existence, in this one point is not one atom above thee. There can be no high or low with God, for all in his sight is very good.

Thou art in existence, and God did create thee. Who, or what can say more? The light of his divine intelligence quickens thy spirit, and in his strength thou dost grow.

Others may be more good than thou art, or may be more

wise, but the greatest wisdom and the greatest goodness are within thy own silent depths. That which they know, and are capable of doing, is their own property, and cannot become thine.

All other error from which man has ever suffered combined, would not equal the sum of his suffering for not depending implicitly upon the light of God within his own spirit.

Man is so constituted that he must depend upon something, for he is weak. God may have left this imperfection that He should himself be sought. Man being dependent, not being perfect, and losing sight of the great privilege of communion with his Maker, runs hither and thither after myriad ideas, each and every one of which feed his weakness, instead of increasing his strength.

No man is wise, save he who hath through his own individuality received God's wisdom. All the learning of man, not coupled with this anchor, is as the vessel without ballast.

The greatest men that have ever lived, are those that have, through their own faithfulness unto this great living principle within them, discovered ideas of goodness.

And when one true man has digged down through his own selfishness, and uncovered one of God's jewels of wisdom, however much he may say the jewel is God's, his blind brethren chain it fast unto him, and all hail his name.

Poor blind mortals! Did they but know their own great, perhaps greater gifts, their own names would be immortal.

The mass of mankind have far more confidence in their animal senses, than in their spiritual perceptions.

The machinery of creation is entirely spiritual. God is a spirit, or is not at all. He is everywhere. The great ideas of the universe all emanate from, and germinate in him. How all things exist He knoweth. He seeth the invisible. We poor changing mortals have need of such a being to feed our endless progression. We too are spiritual, and are also material in part. Even as countless bodies in space are his body or his matter, so our body is of its countless atoms composed, and each atom as wonderful and as perfect as a world.

We can find no end to the finite, how then to the infinite?

Each new discovery of the astronomer proveth that the end is not yet found, and who hath found the beginning?

Oh God! when will we begin to learn? We know nothing; all our wisdom combined is an atom of thee: thus we believe, and, feeling thou art good, we trust thee and take courage, hoping at some time in the eternal future to know thee as thou art.

Let each man be honest unto himself, and he will be true unto God. Manliness is the first step in godliness.

Oh God, do thou dwell within us constantly, that all we learn may coincide with thy divine impression.

Let us dip all our knowledge within thy wisdom, that it may be made pure and perfect.

Oh, let us receive humbly that which is given, for humility must be a virtue in the imperfect.

Could we continually dwell with God in the inner temple of spirit, all would be well. This cannot be done, because of our imperfection. But within us lies the power of entering into this sanctuary of the soul, and worshipping in sincerity and truth our own idea of divinity.

Our spirit worships the spirit of truth and love. We feel within our own spirit that true worship requires no utterance. The all-seeing God within us requires no words. The soul of man is transparent, his spirit like unto a mirror, which, if clean, reflects the spirit of its maker, if unclean, even the perfect light of divine wisdom is distorted, and we learn no good thing therefrom.

He who worketh not within himself, might as well remain idle, so far as his spiritual advancement is concerned.

To advance spiritually, our spirits must absorb God's spiritual truth. As our body groweth from the absorption of outward truth, so must our spirit grow from the amount of spiritual truth we absorb.

Age and experience refine and re-refine our collection, as we gradually journey on toward perfection: or our comprehension expands, and we view in new lights the same truths.

Thus each man carries his own works into heaven with him, and helps to enlarge its happiness.

There is nothing created in vain. All things are necessary unto each being in existence, and each being is necessary unto God's perfection.

All truth is practical and harmonious. God's light quickens every spiritual being, and every spiritual being in receiving His light, giveth back pleasure in return. It is his love which unites, controls, and harmonizes all things from the least unto the greatest.

The greatest enjoyment is found where there are the most beings comprehending happiness.

God created companionship.

Heaven might be likened unto a sweet, pure place, in which dwell the children of God, who comprehend his blessings; and in proportion as they approach toward the perfecting of their own beings, in the same proportion do they ascend toward the highest blessings.

I would not wall in heaven, with impassable barriers, for God is good. He who ascends, registers his name higher and higher, and receives, as his capacity expands, more pure and holy joys. Man cannot stop. God's love does not stand idle. God's life liveth in all things. His breath creates the winds, and they go forth laden with fragrance.

Man must do. Whether in heaven or upon earth, he must have constant occupation. The laboring of hands on earth merely effects the promptings from within. And the truth that the hands belong to the earth, and must thereon remain, does not annihilate the prompting power which guided them, for an effect cannot have power over its cause.

Man receiveth happiness unto the amount of goodness he hath done, and is capable of doing. It is natural for the overworked to pray for rest, and to enjoy it when received. But rest is as tiresome as labor when its enjoyment ceases.

Heaven is as earth, for it is merely the future state of the present earth. He who supposes he loses his individuality when he enters heaven, has but a poor idea of happiness. The laborer taketh home that which he hath done. Each man maketh his own happiness, for, view it as we will, he must comprehend, or he cannot enjoy, and labor enlarges comprehension.

Thus, then, each man's occupation on earth must stamp his name in heaven. That which he does in the present, causes that which he receives in the future.

Man may repent, but repentance is not contained in words. If thou hast done wrongly, change thy ways, and thus give proof of thy sincerity.

No man who sits still in his goodness, is either an ornament unto earth or heaven. Passive goodness is a drone in heaven. Neither will he, who only sings silly praises unto God, find anything in heaven save that which he hath power to enjoy.

Truth is eternal, and eternally the same. Repeating God's name is no evidence of comprehending his truth; neither is there any truth in the simple name which can render man happy. God's intelligence cannot be elated with the foolish worship of him who hath it not.

Be humble at all times, and address Deity only when thou cannot help it, and then thy prayer will be heard, and thou will be benefited.

Heaven is holy happiness. Happiness cometh from higher development. Higher development cometh from more holy aspirations, and more goodly employment.

Employment is necessary unto man's happiness in all stages of his existence; and, as God is good, good employment must result in godliness.

He who labors on earth will desire to labor in heaven. Being eternally his own self, he can eternally collect and retain eternal truths, in which, as brilliant gems, are incased happiness, love, purity, and holiness.

He who labors for God on earth will labor for God in heaven. Man's labor does not end at the death of his body. The earth is not all that exists. The high thoughts and pure aspirations grow as truly from seed, as grow the flowers of earth. And to tend and develop these is man's eternal employment.

When the body is cast aside, the power of retaining purely material truths is gone. The truths which belong exclusively to the earth cannot leave it. Man's brain is a refining furnace, into which these truths are thrown to be purified, and from them he can receive most valuable information.

This information helps to enlarge his capacity for refining, and so after death of the body he goes on the extended earthly path toward perfection.

Heaven is one vast workhouse. There is no idleness known there, for happiness and idleness have no affinity. There is as much room for doing good in heaven as upon earth. God's goodness hath not made man perfect.

In the regions where the ideal is the real, how poor must he be who hath no ideal. Earthly realities, that is, earthly animal enjoyments, are poor helpers unto the comprehending of the reality of the future. Better have poverty on earth and riches in heaven. Better enjoy that which is lasting and eternal in its nature, if not quite so sweet in the present, than to be so utterly destitute when most needing help.

Man should learn *to do*. Let him reduce unto realities all of his high perceptions. Fix them in his mind firmly by exercising them ; within, by reflection, and without, by doing that which they dictate unto his fellow-man.

Thus his ideal becometh real. His power of reducing his own high thoughts and aspirations to outer realities through action, should lead him gradually and surely up toward his ultimate perfection. Thus action and aspiration become two great staffs, upon which he leans, not only on earth, but in that future state, termed heaven.

And how infinitely larger must such an one's heaven be than the heaven of him who idly chants his Maker's name, in easy attitudes and words. Verily, they have their reward.

Do not worship God blindly. Do his will as within thee it is manifested. While surrounded and permeated by his intelligence and love, what folly to call loudly upon his name, and praise him for what he hath done, and ask him to do more. Does he not know all things ? Can thy poor foolish ignorance teach him anything, save thy own folly ? And will he do wrongly, if thou insist upon it ? Or, hast thou no confidence at all in his goodness, that thou should mistrust him continually ?

Were He not good, what would become of poor man ?

He that in a good measure comprehends the working of the divine hand around him, and the working of the divine mind

within his mind, and feels within his spirit the quickening power of the divine spirit, can worship his Heavenly Father most intelligently.

God is visible in his works. Could man see as clearly with his spiritual eye the workings of the spirit, as with his outward eye he can detect the results of outward combinations, he would have more faith in the perfection of his Creator.

The earth commences teaching man. His eternal existence, as an individual, begins upon the earth.

And what beautiful simplicity is manifested in this beginning! We first learn the simplest outward truth, and having learned that truth, an eternity will not change its nature, we know it forever.

There are changes wrought upon truths, but there is no change in the knowledge derived from truth. We are eternal children of one eternal truth. We change, but having learned our first lesson in the outward, our changing to the inward gives us our next great lesson. When we awake in another sphere of existence, and have our spiritual eyes opened, we will learn results of causes still beyond that which is then present.

While the weak and silly-minded are singing foolish praises unto the name of the god which is their idol, let us humbly remember that the wind which wafts along one sweet scent from a dying rose, is laden with truth, which is God's praise, though forever unsung. And who shall say which unto perfection is most acceptable, the one which praises in profound ignorance things not comprehended, or the one which simply doeth that which is required of it?

If we love the perfection of Deity, let us do it most humbly, for we are truly very imperfect. Be not ashamed of our weakness, for that were still weaker. He who learns continually gains strength in proportion.

It does seem to me that our Creator designed we should first learn and then love. Our earthly life begins thus. We seem to learn pain before pleasure. We learn transgression and punishment before repentance and love.

We must begin at the beginning and learn rightly. We need not worry because it pleased God thus to create us, but being as we are, let us strive to improve upon what we have.

CHAPTER XVI.

TRUTH—GOD'S WORD—DEATH MAN'S DELIVERER.

WE handle daily keys of eternal wisdom. Keys which open the door unto truth, and which reveal the highest and purest love. But of what advantage are such keys unto us, unless we know how to apply them? We may be among creative powers, have them around us at work shaping and arranging natural objects, but being blind we cannot see, and being deaf we cannot hear them.

The power of creating is God's. Whether it is within the capability of man, after ages of learning, to create worlds out of what he now considers chaos, those ages of his endless progression must determine.

Every day in the life of man opens unto his mind some new truth, of which he was ignorant before. And as he retains some part of each, he must at length become wise indeed. A willing, pure mind can learn nothing injurious. It is always better to study the harmonious action of Divinity, than the unharmonious, selfish action of man. If we are right ourselves our vision will always be clear. If we are not right, all things will be dimmed by our own selfishness.

Herein we see that first of all we should purify ourselves. Let us become as clean vessels for the reception of God's truth, and all we receive will be pure.

Man's strength is truly but weakness. He thinks himself strong, and the first temptation overcomes his strength. Of himself he can do no good thing. When governed by the spirit of God within him, his actions become godlike, but when governed by his animal powers, he becometh a fit associate for the beasts of the field that perish.

Every man has some weakness, which is overcome by tempt-

ation. It is through transgression that wisdom is learned, but it is through purity and holiness that God's light shineth.

Let no man transgress against his own high perceptions of right and duty, for the wisdom gained by such transgression is full of the anguish of remorse.

Go where we will, and act as we may, we must learn continually, for truth is everywhere. As intelligent beings, and as the recipients of the divine light, it becometh us to dwell righteously on earth.

Surely God is merciful. What man can look back over his past life, and feel satisfied that at any time he was worthy of his high title, the son of God? Are not all our ways most selfish? Have we not always looked far more to the gratification of our flesh than our spirit? Wherein can our Father find compensation for creating us?

We are all weakness, and in our weakness we have pride! We think it strength. But strength resisteth temptation, and doeth good despite of weakness. Strength hath the arm of truth and the heart of love, it feareth nothing. God is strong.

The more goodness man hath within him, the more strength and the less pride are his. The truly strong feel weak, and the truly weak feel strong. Strength is humble dependence upon God, weakness is proud reliance upon self. The one too humble to act by itself, the other too proud to ask assistance. Such are strength and weakness, direct opposites in nature and action.

If thou dost feel truly weak, strength is increasing; if thou feel strong, temptation is near that will surely overcome thee. Learn to distrust thy own strength, and to depend upon God's.

Learn to look upon all things as valuable, only so far as they contain or illustrate truth. It is through the truths of thy own experience thou learnest most wisdom. Take nothing from any authority, save just so far as thou can believe in its truth.

Should thou believe thou hast seen error in what all mankind have been looking upon as truth, and if thou can prove thou art right, then it becometh thy duty to make known thy discovery, even though it cost thee thy earthly life.

Let no fear or favor ever deter thee from being a truly honest man. The highest altar on earth upon which thou can be sacrificed is truth. Truth alone can stand the test of ages, for it alone existeth within the eternal Father.

It is eternal. Within it is time, and eternity is but part of it. How then can man gain too much knowledge of it? Or why should we fear to search for it everywhere? Or why should he fear to reject all in which it is not?

We should always remember that our own judgment is weak and liable to err, and should therefore be humble ourselves and charitable unto others, but, when convinced we are right, our humility and charity should not be permitted to keep us from saying so, let the consequences be what they may.

There cannot anything save good come from the utterance of truth. And no matter how much truth is derided, it is all the same truth. It cannot be altered in nature, and he who strives to cast derision upon truth only clothes himself in tattered rags of shame.

No man need be ashamed for truth, it is perfectly pure.

God's word is the voice of truth, and all truth is God's word. The spiritual mind of man has the highest comprehending powers of all created beings, and therefore must he receive within himself God's word in greatest purity. Being individual in nature, separate and distinct, he must receive within his own highest spiritual comprehension that which unto him is the word of God.

Thus, then, would every man become an humble learner of the Word, which is eternal. God would speak much plainer than books, and would be much easier understood.

His word, when spoken by himself unto each individual, is the highest truth the individual can comprehend. Let no man think he can measure God's word, but let no man fear to strive to comprehend all truth.

God does not speak through tradition, neither does he uphold superstition, for they hinder man's progress. There can be no such thing as sacred tradition, for man's mind, both in its spiritual and physical capacity, is continually progressing, and therefore all superstition and all tradition must have a weakening tendency.

God's word is never traditional, it is simply true. True in all times and places, and under all circumstances perfect in its harmony. Who, save Him, can utter it? There are those who can hear it, but no man can speak it.

It is very difficult for man to embody his own thoughts in words, then how could he utter one of God's perfect thoughts? A perfect instrument giveth perfect music when attuned in harmony, but man is not perfect enough to act as an infallible mouth-piece for Deity.

It seemed good unto Deity to create him thus.

The word of God is spoken within the spiritual mind of every son he hath created. There can be no exception. All are responsible unto him for the amount of their own comprehension of his word, as he giveth it unto them.

There is thus within each child an holy fountain of truth, which will quench their thirst far more effectually than aught else they can possibly obtain. Tradition and superstition are always behind thee, whereas God's word within thee constantly leadeth onward and upward toward the comprehension of all truth.

Man, to progress rightly, wants an untrammelled mind. No forms must bind him, but, free master of his own will, he must receive the manifestations of truth, and boldly put them forth as he received, leaving consequences unto God.

All things are secondary unto the word of God. And all privileges are as naught, compared with the privilege of receiving it within thy own spiritual mind. It can be received in no other manner. Flesh and blood cannot hear it. Upon the spiritual harp God breathes, and the vibrations prompt man to do holy actions, and think holy thoughts. Through holy affinity unto our Father come the manifestations of his divine love.

When He speaketh do thou listen, oh my soul, and let wisdom be thine. And oh, learn to listen unto naught else, for my highest good can come alone from him who saw fit to create me in his divine image.

We have nothing unchangeable and eternal in us, save that which cometh not from man. All enduring wisdom and happiness come direct from him.

The spiritual aspirations of man have for ages been smothered under the thick folds of superstitious bigotry. The name of religion and Christianity have been used by hypocrites as a shield, hiding them from the darts of truth. Traditional rights and privileges have become sacred in the eyes of man.

Truth becometh more beautiful in proportion as we behold its simplicity. Any man or set of men who refuse to bring their belief unto the light of truth to be tested, are unworthy of confidence. So soon as religion ceases to do good unto man, it becomes hollow and of no account.

God is not worshiped by empty words. Language is simply a carriage, composed of sound, in which rides truth or error. And let the carriage be ever so highly gilded, it cannot hide the deformity of error, nor the beauty of truth, from the honest seeker.

That only is God's word, which at all times and in all places harmonizes with all truth. Accept this as thy rule of judgment, and no one will palm upon thee anything of their own producing, however much they may think or say it is God's word.

When God speaketh, who can add or take away? Therefore, be never presumptuous. Presume not upon thy own weakness, neither upon thy Father's strength, for such presumption would render thee unfit to receive from him.

Thou cannot prove God hath spoken unto thee. Thou can believe it, but to prove it requireth not only faith, but also an enlightened understanding in him who listens. Proof goes before faith. Therefore, God proveth his own voice. If He do not prove it thou cannot. There must be a witness within each one in thy favor, else thou wilt not be believed.

This is the guard unto truth. He who utters a boundless truth, will have many witnesses in the multitude. One pure truth, however small apparently, will feed a multitude of hungry and thirsty spirits. And the truth will grow in such manner that could it again be gathered from the listeners, it would have increased an hundred fold.

One small blessing, apparently becometh great indeed, when, through God's goodness, it becometh everlasting. He who

expects great blessings, is not fitted to receive them. Strive to appreciate truth, however small it may appear. The vine cometh from a very small seed, with favoring circumstances will climb the highest tree, and from the very topmost branch will display its fruit unto the despiser of little things below.

The vine may die, but its seed liveth for another generation. There is no end. The Creator of all things is perfect, and all things are necessary unto Him, or they could not be. The outward is continually passing away, but the spirit of man is above the law.

It too becometh refined. While in the flesh it lays the foundation for its future glory. Stone after stone is laid in its eternal temple, and the stones are truth, and the temple the knowledge of its own experience.

There are truths so refined and so pure, that they dwell not upon earth. Not that the earth's truths are not pure, but that there are truths in God so pure that to comprehend them ages of heavenly reflection and study are necessary.

For truth is always beautiful and always lovely. But the earth and its changing beauties are but the outside husks, so to speak, or the sediment, dropped from the matured fruit within. While upon the earth we think it lovely and beautiful, because we look through its own eyes, but oh, when those fit us no longer, and we take upon us the great privilege of spiritual vision, then indeed the earth fadeth away, and becometh chaos again.

We journey on in our progression, and God doth ever appear to create anew worlds upon worlds for subjects of our thought. Oh, how common it is to hear men say God is good, but one man cannot be found who knoweth its full meaning.

He planted us in earth. We grow in heaven, and live unto all eternity. And live in such supreme happiness, that time, or the passing moment, is never noticed. We dwell in Him, for he is everywhere in all happiness. Easily found and never lost. Quickening all his children, teaching, guiding, elevating, and enlarging all.

The light of his intelligence, softened by his love, illuminates all space, and, though hidden from the flesh, this light is the

love-light of spiritual vision. In our purest moments it sometimes looks out clearly upon some loved one, and we see beauties before unknown.

Let us desire a pure vision. Let us desire to see all things as emanations from the divine hand. The thought is elevating in its nature, and we need not fear getting too high, for, get as high as we will, the earth is still upon us, and ever and anon will bear us down to the dreadful outward reality of our own weak nature.

No harm can come from high aspirations, which are tempered by reason, and, unless so tempered, they are not high, and should be avoided.

The son of God cannot get too high, cannot gain too much knowledge, neither can he enjoy too much of his Father's goodness. The earth giveth him pleasure in the commencement of his journey, and in the end thereof he tires, and desires higher and holier food.

There is no sustenance on earth for an exalted spirit. Within the hidden truths of divine wisdom is food and drink for eternal spirits to enjoy. Every man knows that his greatest yearning is continually after something still beyond, still higher and holier.

We are of the earth, and are earthy in nature. We are continually progressing, casting off the burdens of yesterday, and longing after those of to-morrow.

The end of the body is a great change for man. All of his familiar landmarks are in an instant overturned, and he shakes himself free from all weight, save the dreadful ties of affinity.

Cultivate high affinities, and the end of earth will be the beginning of a truly happy existence.

It is right that we should die, else we could not do it, for it is our outward passage unto eternal life.

Life in man's being is eternal, but when he casts off the outward body he casts off also outer laws, and hence we say he has entered eternity, simply because he can no more keep a record of time. Time might be called the body of eternity. It is exclusively outward in its nature, and all of its measurement is

outward. When man enters eternity, or when he leaves the body behind him, he pays all the debt he owes unto time.

Let every man be careful that the things of time do not become too precious unto him. It is utterly impossible for him to take one atom's weight of earth with him beyond the gates of death.

Cast it off, thou hast no further use for it. All of the earth, from which thou can receive benefit in rendering thee happy, or giving wisdom, is in thy memory.

The law of gravitation would forever keep thee upon the earth if thou wert not above the law. The body belongs unto the earth. Thou hast had it the allotted time, and now it is due; thou must pay it back, and, in so doing, square thy account.

It is a great change. View death as we will, it is indeed a great trial to pass through, and requireth more confidence in God's goodness than all other trials of our life.

To see our dissolution approaching gradually, slowly, but most surely, is hard indeed, unless we have felt that our Father art in heaven, and we are his well loved children.

He knoweth our weakness, for we are of his own creating, and surely the child cannot suffer without receiving its Father's loving sympathy.

There is truth and love beyond our dissolution which cannot be known on earth. Could we learn all in heaven while in earth, there would be no use for death. Could man become perfect in flesh, he need not die. He must be free to learn the truths of God's eternal freedom. Death is his deliverer.

It delivers him from the toils and troubles of time. It delivers him unto the happiness he has earned. It takes away his load, and gives him access unto all truths of all space which he hath power to comprehend. There is no limit.

God doth not measure out man's happiness unto him; each man is full, yet filleth himself. Each one has that which he can feel to be happiness, for there is no happiness unless it is comprehended, and the reason of this is, that all happiness dwells within the light and love of Divinity, which are his own perfect, boundless comprehension.

When the stalk dies the seed is ripe. He who has lived a righteous life on earth will die a righteous death, and live a glorious life thereafter.

Let each man study the laws of his spiritual being, and its connection with the Creator, for such knowledge lasteth forever.

There is no knowledge truly valuable unto an eternal being, save that which can be forever retained.

Each man should live as long as possible. It is good to be in the flesh, else we had never been in it, but it is also good to leave it. Each man should strive to understand the laws of his being, in order to make his life long and his sojourn in flesh pleasant.

Do not imagine God inflicts punishments which are directly traceable unto thy own indulgences. To transgress good laws must necessarily bring suffering, for, if the suffering come not, the law is not good.

Let us not imagine, therefore, that it is God's will that we die young. He placed us in flesh, in order that we should learn wisdom therefrom, and the longer we can remain therein the more we shall learn.

Do not let us make haste to get into heaven, for the getting into heaven is simply comprehending happiness, and this can as well be done on earth as anywhere. It does seem unto my understanding that the idea of getting into heaven only after dissolution of the body is most absurd. If heaven means only happiness, or a happy state, then it is within the experience of every rational being living in flesh that they have been in heaven.

We can all get into heaven, but to stay there is truly a difficult task. Yet let us not be discouraged, but rather let us thank God that it is so, for herein lies the proof of our eternal progression.

We can only be satisfied once with one draught. It may be most sweet, it may fill our being full of most pure, most holy happiness, but it can never again satisfy the growing, ascending, aspiring spirit of man.

Yet we look back unto these bright spots in our journey,

and long once more to enjoy such sweet and refreshing happiness, but could we go back to them we would indeed find we had *gone back*, and were not satisfied. Onward and upward is the course of man. God has not grown less, neither hast thou.

Never desire to return to any bright, resting-place, even though thou may think the Father rested with thee. Go on, and thou will ever find happiness is before thee, and not behind. And thy happiness is part of thy nature, or the result of thy nature, subject unto the same laws as the development of thy mind and spirit, for it is from their development that thy comprehension of happiness cometh.

Thus, therefore, if it be good for us to be in flesh at all, it is good to stay in it as long as possible, and becomes our duty to strive to comprehend the laws of our being, in order to grow in all wisdom pertaining to our whole being. We should study the laws of our bodily health, as well as the laws of our spiritual health, for to have the greatest health the two should harmonize.

To man there can be no place more lovely or more beautiful than the earth, for his whole being is composed of the earth, save his spiritual part, and is in affinity with all things thereof and thereon, and therefore must, through this affinity, enjoy more than he could anything for which there was no affinity.

A well developed, harmonious organization can enjoy more real happiness on earth than an undeveloped and unharmonious spirit can in what is termed heaven, simply because the comprehension of truth, and, consequently, happiness, is larger.

Death is man's deliverer, but it does not necessarily deliver him unto happiness, neither misery, it simply taketh him unto his reward.

The reward is simply what each one has earned, for God is just. Therefore, let no man be terrified or scared by those who lack wisdom, but let each one strive to be upright and just in all their doings. Let love guide our every action, and let us keep humble before God, and death can have no terrors.

A weak mind may be overpowered by a stronger one and have its hold upon God so shaken as to be brought to depend

upon outside forms, instead of its own inward light, and such a mind will suffer most intensely in its dissolution, or the dissolution of its stronghold. But where the spirit remains firm, and steadfastly trusts in God's goodness, death is simply the sleep of the body from which the soul alone awaketh.

To a healthy organization, wherein the spirit has lived in harmony with the mind and fleshy powers to a good old age, the death-sleep is as acceptable and as full of rest as any sleep the tired body ever enjoyed.

To enjoy rest we must be tired. And truly when age hath weakened all the animal powers of man, so that the spirit seems fettered by the flesh, and becomes only a clog instead of a help-meet, then indeed it must be a rest to cast off the old, worn-out shell, and enter a free existence with wings unbound. Surely such freedom, after such bondage, must be part of heaven unto the spirit of man.

CHAPTER XVII.

ETERNAL MISERY—HAPPINESS—THE SOUL'S FREEDOM— MARTYRDOM FOR TRUTH—JUSTICE.

THE old man should enter heavenly happiness at the death of his body. He should have earned a glorious reward. His vision should be purified, and his understanding enlarged, so that God's goodness would be plain unto him. It is a lovely sight to see a good old man start on his heavenly journey, laden with his own fruit, taking home to his Father's house many more talents than he received.

God giveth us power, for the use of which we are responsible, not only unto God but unto our own happiness, for if we increase not our happiness will we not enjoy the less? Let us not flatter ourselves that our Father will weep over our shortcomings, but rather let us humbly hope He may receive joy from our happiness. If we fulfill not our powers our enjoyment must be less.

Thus, when age comes upon the man who has been temperate in all things it brings but little pain, for his being is in an harmonious state. And when death comes it comes as a relief, for his spirit has learned that time is but a stepping-stone of its existence.

But when age comes upon the one who has worshiped at the altar of the things of time, and when the spirit first comprehends that it has no provision for its endless journey, then indeed we may pity the condition of that being, and hope we may never come to realize such a state.

If we are to exist forever, and as we know the body returneth unto the earth, is it not most foolish to become enamored of those things which must be left when we leave the body? Would it not be far more rational and far more becoming rational beings, to endeavor to collect only such things as can stay with us and enlarge our capacity of enjoyment?

It would be more sensible to collect spiritual information or wisdom which enlarges our spiritual powers, than to collect the most beautiful adornments for the body.

Let us not think that we can gain anything by calling continually upon the name of our Creator, but rather let us work out our own glorification with the tools his kindness placed within our workhouse, and thus become creditable worshipers.

I cannot conceive that God heareth all the silly stuff called worship, which emanates from the lungs and throats of men ; if he do, how perfect must be his charity ! It would seem unto an humble wise man most foolish, then how must it seem unto perfection ?

Sects quarreling about words ! Whole assemblies disputing about which shall be most acceptable unto God ! Condemning each unto eternal misery simply because of their brains being constructed differently !

When a man is truly weak, or when a society of men become conscious of their weakness, how very natural to try to hide behind a brother's weakness. I cannot believe that the misery of one-half of the human family is essential unto the happiness of the other half. Neither do I believe that heaven, if located anywhere, is too small to hold all God's children.

I have never learned to believe, for such belief must be learned, it is not natural to man, that God favoreth any people. A sect or society may flatter itself it is a favored people, but flattery doth not exalt the spirit of man.

Thus, if a man die in one belief, those entertaining the opposite belief consign him to endless misery, and thank God they are not as he ! This idea of endless misery, it seems to me, must come entirely from the animal in man, for it is certainly too low and irrational to have emanated from any enlightened spirit.

God's love must be perfect and pure, for he is perfect, and we should never imagine him partial because this is one of our own great imperfections, unworthy of our own highest nature. We are too weak to merit eternal misery. We have no powers which can be sufficiently perverted in a short earth-life to earn eternal misery as our reward.

Neither can we earn perfect happiness, for our whole being is progressive and cannot at any time stop at what we choose to consider perfect happiness.

Inasmuch as God is good, our progression must always be toward goodness and not toward misery. A man may retrograde, but ever and anon bright flashes of what he was will cross his path with an almost redeeming power. And the goodness in the end must succeed, because goodness created us.

Had an embodiment of misery brought us into being, then misery had been happiness, for it would have been the main-spring of our existence, and we would then have clung to it even as we now shun it.

Our highest happiness cometh from being and doing good, not from the opposite, and hence we cling unto goodness and shun the opposite. This is perfectly natural, and we would love goodness or happiness and do everything to promote it, even though we had no spirit nor powers of reasoning, for the animals do even this, thus in their dumb way proving man's folly and God's wisdom.

Every instinctive quality we possess, points toward that which shall insure our happiness. All the animal of our nature would enjoy itself to its fullest capacity if we were not given other and higher powers, which in a measure necessarily conflict with our animal part. As animals we should feel that life was a blessing to the full extent of our powers of feeling.

Any one who has seen the enjoyment of animals when far removed from the fear of man, will not hesitate to believe them happy to the full extent of their capacity for enjoyment.

Then if happiness is the destiny of the lower animals, should it not be of man, the highest animal? The animal part we know is in common with all animals derived from the earth, and the spiritual part we can also know is not derived from the earth, simply because there is no embodiment of wisdom on the earth capable of producing it; neither is there food in matter which can nourish the spirit, which is purely immaterial in its nature.

At the death of man the body, in common with all animals, decays, dissolves, and finally becomes atoms of earth again. Is

there eternal happiness or eternal unhappiness in this truth? Can atoms of earth comprehend joy or pain? Can lifeless bones feel pleasure or dust suffer pain? Would not such ideas seem unto a reflecting mind most absurd?

Thus then if it is not in the power of the animal man to carry misery or happiness beyond the grave, but must leave with the body in the earth all things appertaining thereunto even unto the most minute particle, it would seem very foolish indeed to load ourselves too heavy with flesh by encouraging its desires. And it would seem still more foolish to imagine that these atoms would ever, by a good and just Creator, be collected and reanimated for the sole purpose of torturing them for deeds done while in the old body.

I cannot conceive that God can know wrath. And even if he could, man is too insignificant to excite his wrath or merit his vengeance. At our greatest earthly height what can we do? Can we alter or in the least degree affect his works? No! All our arts and sciences fall far short of the power of destroying one of his pure truths. The earth and all other heavenly bodies continue in their courses, the seasons come and go as regularly where man is not as where he is most thickly settled.

In the outside view of man's nature, we can find nothing which will in the least degree merit any suffering save what he brings upon himself or is brought upon him by inheritance. There are accidents continually befalling man, but such suffering is not merited unless the accident is traceable unto his own willful carelessness.

All suffering proceeds from consciousness, for we must know of it else we do not suffer; how then can a dead body suffer? The flesh of man drops from him and takes along with it all power of corporeal pain.

The soul, or as I understand the term, the unity representing spirit and the wisdom extracted from matter, the soul at the dissolution of the body becometh to a certain extent free.

If the spirit has lived in its earthly temple in harmony with the highest powers of the brain, and by exciting and inciting them to pure aspirations and good actions, and has itself sought

daily food at the hand of God in order for its strength in good works, then the wisdom of God in that soul hath made it free indeed, and the limit of its freedom that soul cannot find, for it is in harmony with all things.

There is nothing which can render the soul of man free, save the knowledge of the truth which is the wisdom of the Most High. The enlightened soul enters heavenly happiness laden with keys, even as a good steward, and every key shall open at his desire myriad doors of eternal passages of truth. There shall be no end to his vision, and every part of his being shall be filled by the goodness of God.

No man hath ever imagined the capacity of the human soul. It hath not entered into the mind of man to conceive of the glory which awaits him if true unto his highest inspiration.

Every power of his brain hath ample room for play in heaven. In his happy future the soul receives as reward the fruits of the earthly labor. Even as a seed multiplies in its fruit, so do the powers of enjoyment multiply in the soul of man.

The spirit is the temple in which Jehovah is found. The soul carries earth-formed affinities, the spirit hath alone affinity for its divine source, and within the spirit alone can man find his Maker and commune with him.

The soul hath been likened unto the body of the spirit. And this forms a new and purer being than that which we find on earth, because all the animal is left behind save that contained in affinity. And the power of animal transgression and its fruits are gone forever.

The spirit looks out of its heavenly cage, and if its affinities have been formed closely unto the things of time, then the vision is confined thereby, and that spirit's progress is more slow, in precise proportion unto its earthly progression in wisdom.

Let us strive while upon earth to purify our vision, by seeking to look through the divine light, and thus enlarge and purify our spiritual body. We lose nothing on earth by being and doing good. It is a great gain to suffer bodily in the spirit's service, or in doing what we believe to be God's will.

We may suffer greatly, but should we take pride therein our

suffering hath done us no good. A martyr is not one who boasts of his suffering, but one who suffers in humbleness and meekness that God may be glorified, and unto such the glory will be in proportion as God is unto them.

He who by suffering can fix one truth firmly in the human mind hath earned the consequences resulting from that truth. His reward cometh after the fruit is ripe. He might be said to gain all that is lost by those who persecute him.

Truth is firm and steadfast, and so are its true disciples. It is unto him who fixeth good ideas in the understanding of man that truth giveth great reward.

He who discovers one good idea, whose fruit shall enlarge the understanding of man, hath done a great and good action. Dig deep. There are numberless men who live and die upon the surface, but the names remembered by man through ages of time, are those men who discovered or forcibly illustrated some great truth.

Those who dwell upon the surface catch only the most changeable truths, and hence cannot live past the changing truths of which they are formed. Those who dig deep, and find truths that do not change, but are eternal in nature, and devote their time to illustrating such truths, will, in return, have their names coupled with their discoveries and illustrations, and such names will long be known on earth.

Man's suffering for truth simply helps to fix attention upon the truth. Other men seeing a brother willing to give up all enjoyment of earth, and even life, if necessary, rather than do that which they conceive to be wrong, have great respect for that man, and are naturally led to inquire into the truth for which he suffered.

Let us examine all things for truth's sake. But let no man's suffering blind us unto his imperfection. Some men court suffering and persecution, in order to increase the number of their followers, knowing that sympathy leadeth unto love. It seems to me that we should be on our guard against our brother's weakness almost so much as our own.

God, and those attributes which represent him unto our understanding, truth, love, light, are all man does really re-

quire. One man must have dwelt with his Father at one time, having no instructor save Him, and who would say he needed more?

Man is a social being, yet how very common is it for him to give unto society only his worst part! He may gild his actions and appear very good, but this in the mass only covers the dark chasm beneath.

Should each and every man give unto all only those thoughts which he knew to be good, and do unto others only that which he believed perfectly right to do, would not heaven settle down upon earth? Would not God walk again with his son, and instruct him in that which was best for him to do? And how much faster man would progress in wisdom!

Man by his actions builds a wall, not around heaven, but around himself. He raises huge palisades of groveling passions around him, which secure him almost effectually against the divine attributes of his Creator. He lays his foundation on earth, thinking to rise above the heavens, but, alas! the earth it is within him which cannot rise. It seems very strange that he should studiously avoid his highest good.

We have time for the collection of everything appertaining unto our bodily wants. We can rise early and work late for the promotion of our earthly nature. We can devote ourselves steadily through a long life unto amassing wealth, giving our health and strength unto the task, until old, and weak, and weary, we totter on the edge of the grave!

Then, perhaps, when our serviceable qualities are all gone, we have nothing to lose, and all to gain, we remember our Creator, and call upon his name for help! Then we feel our great loss, then we realize that time hath been unto us a life-long grave, in which we have buried our greatest treasure.

Our Father's love must surely be perfect, and his mercy pure, but who can expect to escape his justice? It is the light within which rendereth the account unto Deity. Let us not flatter ourselves that we can escape from our own consciousness and enter a state of unconsciousness when we leave the body.

We learn while upon earth that he who plants reaps as he

plants, only greater fold, the same in kind; but if the seed be good, the yield surpasses in quantity the amount planted. All seeds bring forth fruit after their kind.

From this we can form an idea of God's justice. We see, also, that the same cause produces invariably the same effects, without regard to any man's opinions, from which again we can infer that God is just in all his ways. The most miserly of his children can learn from truths of outward nature that he is good, and not only good, but that his goodness is tempered with justice.

Effects invariably are fruits of causes adequate unto their production. No man on earth will expect to receive any benefits of an outward nature, save what is justly earned by his own labor.

How then can any man expect to reap happiness supreme in heaven, unless he first plant the seed? Do God's laws stop when a man dies? Every man knows that the sun keeps shining, and the stars keep their places in space, even though thousands of men perish in a day. Does it then seem likely that God's laws change to suit every whim of his children? Let no man flatter himself that he can receive any more than he has earned.

If a man prefer to labor exclusively for his own fleshly nature during the term of his animal life, can it be possible that such an one can comprehend so many of the bright and beautiful spiritual truths as the man who has been true unto his highest nature? To enjoy we must have the capacity of enjoyment, and to receive pleasure in heaven we must be able to comprehend the pleasure. I conceive that God's truth is everywhere, and at all times entirely independent of man. And the blind cannot see. They who have no understanding of God's wisdom, cannot from it receive happiness. They who have loved only their own gain, have no affinity for that pure love, within which the righteous children of the Most High dwell.

Should every man have imbedded within him the great truth that God is just, and as a consequence he could get only

what he earned, our Father would have far more creditable workmen.

On earth the learned have ever built their strongholds upon the weakness and ignorance of the unlearned, and the unlearned have become believers in the teachers, instead of believing in their own high promptings within themselves, and this hath built up erroneous ideas of what God is, each leader being pleased to have his own god made in his own way.

Let no man delay or put off his own advancement in wisdom, for such advancement is in the eternal line of his progression. Let us not look unto God's mercy for our reward, but let us merit it at the hand of his justice. Our Father's love is all around and in us, but oh, how easy for us to so clog our feeling with outward things, that we are not susceptible unto its sweetness! And is this not our fault? It is our duty to seek to be pure, and in this seeking we would find the pay.

CHAPTER XVIII.

FORGIVING OF SINS—CHILDHOOD—FUTURE WISDOM—GOD'S LOVE.

HE who transgresses must receive the fruit of his transgression. Yet every man may feel at times that all sins are forgiven him, and may experience joy in the new freedom. Let no man imagine that his being forgiven raises his comprehension of wisdom. He who transgresses learns wisdom thereby, but it is wisdom void of the love which is necessary unto happiness. And when the contrite spirit receiveth this love, in reward for its contrition, then it surely learns that it has not been on the right path.

The highest wisdom is at least half love. Love supplies the feeling, and light the intelligence. When a man feels forgiven, it is through the love part of wisdom which hath been neglected in his daily practice. Light, or intelligence, sheweth him wherein he has been in the wrong, and his spirit seeks the right path again, which, when found, supplies the balm through the neglected love.

And this is the forgiving of sins. Returning to a purer state of existence through the help of divine love. Seek and ye shall find. He who earnestly and sincerely strives to raise his nature from its degradation unto his highest possible elevation, will, as a consequence, raise himself above some of his lower passions, and these do seem to be forgiven him. Every transgression bringeth its own precise amount of suffering, and can bring no more. Love can overcome this suffering, and thus is the feeling of forgiveness illustrated.

Every man is forgiven when his suffering has paid the debt of his transgression. This is in perfect harmony with the justice of our Father. Sins cannot endure forever, but their fruits last long enough to very much retard the spirit's progress.

Let no man transgress against goodness, which in reality is simply transgressing against himself, and yet imagine that God will stop all laws, turn his creation into chaos again, in order to forgive his sins, and raise him at once above all men who have nobly struggled, and fairly earned their just portion of His love.

Surely if our Father forgiveth sins, it would seem that man might transgress with impunity. And if there is a standing reward for sin, should we not all transgress, in order to receive this great gift? So long as we remain imperfect, we are constantly liable to come in contact with perfect truth, and if we keep our spirit humble, we will learn continually more and more of the truth.

He who sins against his own light hath wounded his spirit, and must suffer until the wound be healed. When he becometh humble enough to acknowledge his error, and knoweth within himself that he hath done wrong, and suffereth the keen pangs of remorse, the suffering and humility open the channel in which love floweth. This divine essence carries healing wherever it goeth; it poureth upon the wound, and it is healed. Man transgresses, and works out his own redemption.

And from all things everywhere he gains wisdom if he strive to keep in affinity thereunto. He groweth from the earth-born infant unto the just man made perfect, and in all stages of his existence truth is around him, and love and light within him. He is never alone, for if true unto his highest good, his Father walketh beside him.

Which would seem best for us, to court the influences of earth, or strive to merit and comprehend communion with the Creator of man? Have we not often found that there is no food on earth which can satisfy our immortal spirit? And have we ever found lasting happiness, when we depended upon those things which change and pass away?

Were we not so ignorant of all truth relating unto our spiritual welfare, we would know that nothing imperfect as ourselves could raise us above our imperfection, and would depend more upon those truths whose natures never change. Did we not court animal enjoyment, our spiritual enjoyment would be larger.

Underneath, and far removed from all outside influence, flows the stream of eternal causes. All roots and germs are watered thereby. Every plant and tree of earth sendeth a root into this living stream, and thus drinks up nourishment which time cannot cut off.

Time, like a huge ax-man, lays the forest low in his path, he crumbles rocks and wastes the mountains; yet, after all, the minutest cause is far above his power. Cause produceth, time destroyeth.

That which God constructs is perfect. Within every body in space there are perfect laws of government. All outward nature moveth in harmony with the divine will. How vast, yet how minute, are the works of the Creator! Thus can we reflect, but oh, how small must seem unto Him our highest reflections and purest aspirations!

Each man hath within himself a refining furnace. He refines the earth, and from it draws wisdom. We are placed within and on the earth, and from it we draw loads of truths refined in our furnace, and then take the load home, each one to his Father's house.

We are a strange combination of all things. Within us are powers which are apparently in harmony with cause and all effects thereof. We seem to be the link connecting all things. Within our nature are mixed the animal and the spiritual. We are great in comparison with all below us, yet all below are hanging unto us as so many animal weights, to steady our eternal flight.

We are constantly embracing outward truths with our inward light, and then lay them away in the storehouse of memory for future use. Thus by mingling our spirit with earth, and then securing the wisdom resulting from the combination, we can refine upon the earth greatly to our own advantage.

It seems to be the mission of man thus to spiritualize matter, so to speak, and this is his standing place in the creation: half-way between God and his outer worlds. Immensely greater than matter, and infinitely smaller than his Creator.

The earth seems formed expressly as the play-ground for

all our powers. Mountains rear their huge columns of rock to the sky, to help form our ideas of grandeur, to regulate the winds of earth, to help us aspire toward the highest possible peak, to show us that the higher we get the more extended view we have, and in myriad ways help upward.

Lakes and rivers, and the broad expanse of ocean, show us the great beauty of the level, thus admonishing us to keep all our powers under complete subjection to the divine will, never letting rise the waves of passion, which, in their dashing fury, wreck many a heedless bark. Water harmonizes the motions of earth. Let us learn to seek the level of our being, that we may harmonize with all things.

We drink and drown in the same element. That which quenches our thirst, and sustains our life, will quench the life as well, if heedlessly sported with. God's truth is deep and silent as the ocean waters. Let man keep in harmony with it, and he can float upon its peaceful bosom, but let him come in contact with it, and it will dash his frail bark to atoms. God's love acteth like unto oil upon the troubled waters, settling with silent power down over the tempest-tossed, and rendering all calm and still.

Our infant powers awake on earth, with wonder and awe enveloping them. Our little ignorance has to cope with all truth and struggle for mastery. Truth being grand and great, being, so to speak, the arm of God, hath nothing to learn of us, but we having all to learn from it, we are placed at the beginning, which is our infancy.

Even in our smallest capacity we learn, as it were, from truths as small as ourselves. We are never so little but that some little part of the divine attribute, love, will in infant smiles reveal itself. So soon as intelligence sparkles in our eye, love looks out also.

So pure and pleasant are the scenes of childhood that the aged man retains within his memory, and feels again the boyish joy. Long before our spiritual powers are developed we reap from the earth most pure enjoyment. What can be purer than the joy of the child, when receiving some new and beautiful gift? The joy of manhood is never so sweet as that which escapes in dimpling smiles from the face of the happy child.

No: man may discover the gem he hath sought for years, he may sit upon the very pinnacle of fame, or may in humility sit at the feet of his Maker and commune with him; but in no time, nor in eternity, will he ever again enjoy as when he played a careless, thoughtless child.

Pure trustfulness, perfect confidence, leave us when we leave our childhood. Oh could we but grow in wisdom, yet retain our innocence; grow in purity, and yet keep trustful; grow in strength, and yet keep love within us, we would all be children of God.

The time will come when God's children on earth will learn wisdom therefrom without transgression.

There will come a time when love will dwell within the spirit of man, even as now it dwells within the spirit of his child. In coming ages truth will be discovered, which shall prove even unto man's most selfish nature that happiness and love are eternally inseparable. And what more than this does earth want to make it a perfect paradise?

Did man cease laboring for gain, and labor only for love; did he cease toiling to make the earth to be his own, and toil to make it beautiful, giving to this his spare time, how different would the earth appear!

Could we but believe, in action, that love maketh the spirit to rejoice, and without it there is no happiness, we would all seek earnestly to obtain the largest power of loving one another, and each one would strive to do the most good.

Man will learn in coming ages that God's goodness will bear acting upon. He will learn that he who giveth receiveth. Men will rise up and make truth plain. They will be filled with love, and it shall flow from them in purity. The time will come when man will *know* himself to be God's only son. Yes, man shall yet shake himself free from the errors of a perverse inheritance, and stand forth the greatest and noblest of God's works.

He shall need no learning, save that which cometh from his affinity for truth. Error shall be cast out of him, and intelligence dwell within him. Love shall give him joys that endure forever.

He shall need no ruler, for his Father will commune with him, and his life will be in harmony with the universe. His ideas shall expand, brighten, and become beautiful. He shall discover new enjoyments in truths that have been known for ages.

He will then look back to what is now present, and see that man strove against man for his own selfish downfall. No man can raise himself by pushing another down. He will then know that had he striven for man's elevation, his progress had been far more rapid.

There are ideas that have lived, and will live forever. "Love one another," can never die. So long as man shall breathe, that simple sentence shall be known to contain the secret of man's social happiness. Love thy Creator, will unto all eternity be known as man's highest duty. Those two ideas are in nature eternal. There is nothing in them which can be destroyed.

Man shall know that earth is the only place where the rudimental truths of his being can be learned, and his future wisdom founded. Then he shall have but one master, and need but one, for he shall be perfect. His Creator will instruct him through those divine attributes which liken him unto his source, love, light, and truth. Error being left behind, he will journey on toward perfection, free, clear, and strong. Man shall then be a noble name in heaven.

Then shall he become so pure, that he will not burden his offspring with any passions which will hinder their heavenward progress. His child will never have to leave its innocent state and combat the errors of a perverse world, for error shall have been rooted from his existence. Each child shall learn those truths congenial unto its nature through the pleasant openings of divine intelligence.

It shall not then be necessary to guard against error, and hence each one will wear his own nature around him in its own transparent beauty. It will not be necessary to raise high walls in self-defense of passions and fear composed, for there will be nothing to fear, and nothing to struggle against.

All will push forward toward their own perfection, having

no time nor thought to envy or hinder a brother in his progress. All shall know that the good of one is not advanced by the injury of another, and that each one hath his own avenue leading unto happiness, in which none other can walk.

Is it deemed impossible for man to gain such an high estate? Man cannot know in his present all that in his future may bless him. Let the wise man contrast his present powers of reflection and reasoning with those of his younger days, and then let him tell, if he can, what man will be capable of in the future ages of the world. Mankind progress as the single man, only more slowly. He raises upward, as he is enabled to get more and more truth beneath him.

The comprehension of God's truth and the feeling of His love raiseth man gradually and firmly upward. Aspiring after high situations amount to nothing, unless the whole soul striveth in harmony with the aspiration.

It seemeth unto me as if our Father did design earth for the express purpose of ministering unto man's wants and pleasure. But our wants and our pleasure come from the manner in which we govern them. We want but little in reality, and the less we want the greater is our pleasure.

To help bring forward the good time of man's redemption from error, is every one's duty. And how is it to be done? By acting always in harmony with eternal principles. By loving God and one another. There can be no other way. Learn man to feel for his Creator some little part of that pure love which produced him from nothing, or rather from within Himself. Learn him to love his brother man as himself, and thou hast indeed brought forward the reign of love in the spirit of man on earth.

Love God and one another. When love dwelleth within thy spirit, happiness is there also. To benefit man, divine attributes must be used. Unchangeable truths must be revealed unto the inward light. Simply practice the promptings of love, as revealed within thee. All preaching is but words, unless lived out in practice of daily life.

Words contain no happiness of themselves, but when they carry feeling of love for another, and when that is on all occa-

sions rendered into action, they become witnesses unto our truth, and in our favor.

Love thy Creator above all things else created. Unto him thou dost owe all. Thy power of loving thy own offspring, and to love thy brother man cometh from within His love for thee. All the noble impulses of thy nature are prompted by thy little part of His infinite love. Without love thou cannot realize any happiness. All thou can learn from outward nature, or from thy most inward inspiration, will serve to illustrate the power and pleasure of loving.

Upon the wings of love man is borne heavenward. This divine attribute never forsakes him. He may become very unworthy, but cannot obliterate God's power of loving him. Love must triumph, and its beauty be known. Man cannot forever resist his own good, he cannot successfully combat with that which his highest nature knows will lead unto his own happiness.

In his present state he has his little self-love arrayed against all of God's love, which is in every principle and product of the universe. Strange that he will array himself in battle against such fearful numbers. As though the little error of his nature, or his own self-conceit, could subdue all the powers of the combined universe—his own included!

Man does not voluntarily maim his own body. He will not sever a limb, or pluck out an eye voluntarily; and yet it were wise to do this, when compared with his plucking away his power of loving his Father, and striving to blind himself unto His light.

Inasmuch as man hath individuality, he must thereby regulate his own measures. His love for his Father opens the channel, in which the Father's love floweth. We must exert ourselves in the path of our highest duty, if we would grow in wisdom and strength. We must not love blindly, for such love bringeth foolish fruit. Let our spiritual eyes be open continually, and let us strive to keep them on the light, and the light will shine in and through them.

We cannot truly love our brother, unless we be first quickened by our Father's love. There is but one love in the uni-

verse, and this is God's love. We from Him receive with our existence a little germ of this pure essence. We inherit this in harmony with the same law from and through which we inherit from our earthly parents our animal natures and tendencies.

This inheritance is common unto all men. All have love within them—they cannot exist without it; then, as this is the key unto happiness, why should they sit with closed doors; locking their brethren out, and themselves in? Surely this is not the nature of love.

Let us open our doors, and bid our brethren enter and partake of that which our Father hath given us. Do not fear a famine; the love of God was never yet diminished in quantity by distribution, and I cannot believe it ever will be. The more of it we bestow the more will we receive, for action in this, as well as in all things else relating unto man, enlarges our capacity. Let us, therefore, not be miserly in loving, but rather grow rich, by continually giving it away.

We continually prove in our actions that we have no confidence in our Father which art in heaven. We may say we adore his holy name; but how hollow the profession, when there is no action to give it life! We profess to love him, and to desire to be guided by his counsel, but which of us believe our own professions? Are we not all hypocrites? Do we not put outside of us a bright, clean surface, and strive thus to blind our brother unto our great imperfection?

And is it possible to elevate mankind, so long as individuals are not composed of solid truth? Surely the onward tread of the mighty host will crush below them all the hollowness and vanity of man's nature. They cannot stand upon emptiness. Solid truth alone can support them.

As the children of God journey heavenward, each one bearing his own load of truth, his own power of loving, and his own comprehension of wisdom, behold He doth seem to meet them as with open arms, and bless them with bountiful happiness.

Is it not even so? As they journey on, do they not more and more enlarge their affinity for His purity, and therefore

will not this purity journey toward and fill them? Can we attract God's love without receiving it? No; merit never yet went unrewarded at His hands.

Let us strive, one and all, to draw heaven down to earth. Let us strive to fill our destiny to the utmost extent.

Could we act in harmony one with another, and one with all, and all seek the highest good, how rapid would be our upward progress!

Heaven is just so far from us as are we from happiness, and unless we labor in the right we are not drawing toward it. This is true of one, and, hence, true of all. Therefore, if we would enter heaven, let us strive to help a brother in also. This is entering heaven—laboring in love. Love stands at the door of happiness, and not one can pass whose being is not transparent unto her gaze. The cloudy spirit hath no room in heaven, for heaven hath no shadows; all within this state dwell in purity of happiness. The outside we leave upon earth, and therefore it is very necessary that the spirit should be clean and clear when we depart for our eternal home.

Let us learn to labor in love while upon earth, for in thus laboring we use the tools that are made in heaven, and will work much handier when we get there. And let us strive to handle those tools expertly, for then, perhaps, we may become a master workman in purity, and learn the designs of our Master, and be trusted to execute them.

While learning thus we are gaining an eternity, as it were, for in time we handle eternal virtues, and become familiar with their operation, thus shortening time by drawing heaven into it.

CHAPTER XIX.

NEARNESS OF HEAVEN—GOD'S WISDOM AND MAN'S, AND
THE WISDOM OF ANIMALS—WORSHIP—THE SOUL OF
MAN GOD'S ONLY TEMPLE ON EARTH—FEAR—SELF-
DEFENSE.

HEAVEN is not afar off, neither our Father which art in heaven. But, since all things are regulated in divine wisdom, must we not comprehend some of that wisdom before we can know of being in heaven, or near Him? And can we not gain this intelligence on earth? Surely we have felt happiness, even to the full extent of our present capacity, and have thus been in heaven to a certain extent.

It is very wrong to be continually separating heaven and earth. Our Father hath not separated them. Man's spirit, which is the highest existence connected with earth, receives happiness from its connection therewith, hereby proving that the earth is good, and its fruit good for man.

If man cannot receive happiness while in earth, I have no confidence that he will ever receive it. I do not believe God will ever be more good than in the present, and as we are continually in his presence, we must, if true unto our highest good, receive from Him as much as at any time in our existence. We will not perhaps hold so much, but we can be as full as though we were much larger.

Mankind learn very slowly. It takes years, and almost ages, to get an idea firmly established among them, even though the idea may be fraught with all that can aid man on toward perfection.

Truth is very unforgiving. Man must bend before it like a reed in the wind, or else break. He was placed at the beginning. Truth towers above him like a huge mountain, and he trembles, and dreads the task of ascending. To look at the summit, and then reflect upon his own weakness, is indeed very

discouraging. The bold projecting surface, almost perpendicular, giveth but poor encouragement when gazed upon. Who can go straight up in anything? It is not man's nature to go in a straight line, perhaps because that is the nearest path, and tread only by perfection.

In the outward, when we desire to gain the top of a precipitous rock, we pick out a circuitous path and seek sure footholds, even though our ascent may seem small. We may go farther, and still gradually ascend. And to harmonize the outward with the inward, when we desire to know some great truth, that is, to get it firmly within our individuality, and cannot get immediately to the top of it, let us hunt an ascending path which may by a spiral line bring us up to the highest point. And thus we shall have gained far more than if we could have scaled its bold front, for we will have been round on all sides of it, and have learned its connection with other truths, perhaps as important as itself.

This makes man's progress slow. He must have all solid beneath him. There is no such thing as theoretical or abstract progression, it is all practical, composed of solid, eternal blocks of truth. No man can theorize himself into any, save an abstract heaven. If he get there it must be through good works. The tongue dies with the body, and the words thereof live not, unless they contain or illustrate truth.

Thus I go on reflecting upon the attributes of Divinity, and continually hover around one idea, contained in the simple words, God is good. This, like an inspiring center, aids with its light my every thought. I seem to see so clearly wherein man has gone astray. He has exalted his own weak nature above the highest. Hath sought wisdom for the fame it brought, thus disabling his better nature so much that he cannot receive it. Wisdom first reveals the goodness of God. We can thus test all ideas extant in the world; do they illustrate God's goodness? And if they do not, they cannot benefit man permanently.

He who turns aside from the truth, or striveth to pervert the truth unto his own impure purposes, destroyeth his affinity therefor, and cannot endure to the end.

Of ourselves we can do nothing, for of ourselves we are nothing but examples of the Creator's goodness. It is him within us that knoweth and doeth all things elevating. Yet, in our little pride and strength, we do strive to cast him out, in order to run riot in wild passions. We know nothing but what we learn from his truth, yet we acknowledge him not, but rather strive to weaken his influence by collecting for our own praise what he hath made free unto all his children.

The great difference between the wisdom of God and that emanating from man's brain is this: God's wisdom at all times and in all places illustrates his goodness, for it is as a fruit grown therefrom; while the wisdom of man groweth from his own brain, and revealeth only the capacity of the brain;—and by their fruits shall ye know them. The one is universal in its application, and boundless in its illustration; the other is measured by each and every superior intellect on earth.

Now what man, believing this, would hesitate which of the two to choose? How can we know them apart? Let us try all things well, and those truths which are of largest application are always nearest God's perfection. So long as we can see no error, we may accept all as truth, bearing in mind continually our imperfection. Thus we can learn more and more, and, as our comprehension expands, so will our wisdom.

Oh God, enlighten thy children. Learn us to do only such things as shall enlarge our understanding. Make us to be obedient and good, even though it be through suffering. Let all we do be done in thy name. Give us strength. Let thy light descend upon us, and thy love dwell within us, that we may become continually more like unto thee.

Thou art life and light and love, while we are but shadows of thy greatness. Of thee we can know each our own little part. Yet, this being known, however little it may seem, is worth more than all the earth can give.

It is eternal wisdom. To know and feel one truth, or the least part of truth, is proof of manhood. It is proof that man is heir unto the kingdom of heaven.

Animal nature doth not progress. There is a distinct line

dividing spirit from matter. Truths emanating from man's brain are eternal in precise proportion unto their spirituality.

The spirit being in harmony with its source, can eternally increase in wisdom, because its source containeth all wisdom.

The natural animal being in harmony with the outward world, is subject to all the changes of nature, but is not capable of leaving the earth.

Every animal has its happiness, and its happiness consists in having no consciousness of its annihilation. Every spirit has its happiness, which consists in its consciousness of an eternal individual existence.

The unconsciousness of the animal creation is almost as much proof of God's goodness, as is the consciousness of the spirits of his children. They live and die, and their place is taken by others of the same species. Man liveth, and the animal man dies, but his spirit liveth forever.

See how good is God! Did the horse know that his enjoyment ceased with a few years on earth, he would have no happiness at all. The end would be continually with him, and in annihilation of his present.

And, inasmuch as man can conceive of no order of beings as far above him as he is above the animal, let us hope that each and every animal vieweth itself as the highest on earth.

God, in his infinite perfection and wisdom, may have seen fit to create numberless orders of beings, ascending toward his perfection, each order having no connection with any other, save in the all-pervading essence of divine love, each happy to its fullest extent, and happier still that it knows no more beyond.

Such beings could, perhaps, view man in the same light as man vieweth the noble horse, as a noble animal, happy in his ignorant enjoyment.

There is no greater ornament to man than humility. The wise man cannot but be conscious of his own ability, but if truly wise, he knoweth himself so very ignorant of all truth that he puts on the cloak of humility.

Be humble and upright. If thy spirit riseth in anger, be still. God did not design the ocean to be always calm, for it

would poison the earth. Neither did he design the spirit of man to be always tranquil. But oh, let us, when most tossed and troubled, always remember him and his goodness and our own littleness, and earnestly seek to be humble before him.

We have no need of any but him, our Father who art in heaven. All outward wants are supplied in the abundance of that which he hath created. All inward yearnings are created by him, and by him supplied with food.

Man, in his great weakness, hath set up numberless false gods. Some worship books, some creeds, and others worship men. They clothe these gods with imaginary divinity, and then fall down and worship, which is truly worshiping that below them, and is debasing in tendency.

Every man must worship his own highest idea of God, or must worship what he believes God, which to him, and in him, is his own elevated image of that Divine One who created him.

So soon as imperfection worships anything but perfection, then does it become still more imperfect. And when we humbly worship perfection, we approach unto it.

Inasmuch as man cannot conceive of any higher being, save one, unto this being let all our aspirations rise.

Let us seek to worship that God, whose light revealeth truth within our spirit, whose love cements peace unto our soul, and whose presence is divinely sweet. We have no need to be deceived. There are feelings which flesh and blood cannot produce, neither can take away. There is a joy which the outward only knoweth, as nature knoweth when the sun shines, or the dews fall, by the refreshing power, the quickening into life, and the renewing of all its parts.

Such joy, such happiness cannot be bought and sold. It is not to be distributed. It cometh from one, and unto one it bringeth peace. It is a bond of union, sacred from the touch or voice of flesh. The soul can understand it, but cannot make it understood.

It cannot be divided. The peace of the soul is *one*, and the offspring of *ONE*. Oh, this is our staff to lean upon, this Comforter within our own habitation, this revealed light of God's

love within our own spirit. This giveth the feeling and the understanding which createth happiness.

Who that hath felt this can worship upon an altar made of stone? Who can debase himself by worshiping man, or aught produced by man? Oh, it is the work of God's hand that is perfect and worthy of all adoration, and that only. He maketh no images, but revealeth truth. His temple on earth is the soul of man, and therein alone is he revealed. We cannot know him, for he is perfect, but oh we can each and every one know some little of the joy his presence giveth, which is above all we can receive from all else combined.

When man feeleth the joy of the holy spirit, he can tell of it, but can never tell it. His spirit will rejoice and strive to impart the joy, but it cannot be done. This is God's best gift unto man, and it cannot be given unto another.

Neither can it be received of another. It is the knowledge of the great goodness of God that hath raised men up in all ages of the world to proclaim his truth. That feeling which dwelleth within the soul, giving evidence of the divine presence, hath made man bold and fearless in the truth. He who knoweth himself to be immortal, and capable of receiving divine visitations, which the world knoweth not of, hath no fear of the world.

It is the action of the flesh upon the spirit which produceth fear. The spirit knoweth no fear when left in harmony with its Maker. It hath consciousness of its own eternal nature and its own connection with the Creator, and hath nothing to dread.

Does the little child fear its parents? Then why should the children of larger growth fear their eternal parent? Fear is unworthy a true manhood. It belongs to the animal nature. Love giveth a trusting spirit strength and a confidence in its sufficiency, for love is no coward.

Those who lose confidence in love become the slaves of fear. Thus he who teaches, or attempts to teach his brethren the will of God toward them, if he love them not sincerely, always attempts to frighten them into heaven, by holding up to their view the awful wrath of a God of vengeance.

As fruit of such teaching, the fear of God's wrath supplants the natural love of God in the soul. And as fear riseth in the soul, in the same proportion will rise the tendency to exercise self-defense. A diseased self-defense causeth all strife, contention, and war on the earth.

This fear of God, and, consequently, fear of man, and all things else, hath so enveloped man, that he hath come to think that it is just and proper to defend himself against a brother. Know, oh man, thou hast naught worth defending, save thy own spirit, and no spirit of man can harm that.

If man were merely an animal, then self-defense would be among the first laws of his nature. The simple truth that God did breathe into man the breath of life eternal, places him above all necessity for defense. Yes, man, while thou dost breathe God's pure breath, and while thou canst feel the promptings of love within thee, thou will never have need of carnal words or weapons to defend thee.

Self-defense may be the first law of the animal and outward nature, but "Love one another" is the inward and spiritual bond of union one with another, and each and all with God.

Love of life in the outward man will, in time, be supplanted by the love of the eternal life within, and thus it might be said that man will come to know in future ages, that death is an angel of God.

Holding up the idea of God being wrathful, and given to vengeance, has peopled space with a host of vengeance-dealers—instruments that are necessary unto the execution of the vengeance. These hideous vermin of the heavens are hatched in the brain of man; there they have their home, and there they dwell. Fear, or want of love to God, created and does nourish them.

Perhaps it is well for man to fear his dissolution, until he has wisdom sufficient to see beyond it, and to defend his natural life until he has confidence in his spiritual life. But, to debase the nature of man, until he feareth the creation of his own diseased brain, is surely beneath the labor of any one God hath created.

Devils and hells belong to those who know not God, and,

hence, have no confidence in his goodness. They are the instruments fear uses to drive the children of God away from him, for no man fearing God can truly love him, and therefore cannot truly dwell near him.

Let no man fear God. Do the good man's children fear him? Then how very unnatural to live in fear of the author of all our good and pure enjoyment! If we fear God, whom shall we love? If we cannot approach him in confidence, depending upon the all-sufficiency of his pure love, and, dwelling within the wisdom his light revealeth, at times commune with him in holy sweetness, what then is man, and wherein is his nobility?

Does the noble and godlike man inspire fear? nay, verily. It is natural to man to love all things noble. God did implant in the spirit of man a natural pride, which, if heeded, will raise him above all mean and unworthy actions.

The good man loveth his Father in heaven, and listens for his counsel. He waits for the manifestation of his will. Tasks are borne and works are done without one particle of fear.

Love cannot dwell in temples fear hath builded. God hath created nothing that the spirit of man has cause to fear, save its own power of perverting that which he hath entrusted unto it.

Oh Father, let thy love descend unto each and every one of thy children, that in its purity of feeling they may become bold and fearless in the truth. Oh, could man comprehend the beauty of an independent manhood, and his own power of inspiration, could he realize the fullness of the love his Father bestoweth upon him, earth would no longer be separate from heaven.

How little do we really know! Yet he who has felt God's goodness has knowledge which cannot be taken away, for the feeling cometh from the goodness which is perfect.

God's love is infinite and perfect. Our love is as a germ or diamond, concentrating our individual part of its perfection, and afterward giving out unto others in looks and tones some of our own collecting.

Now, if the diamond be not purely polished, light cannot penetrate its surface ; and, if within it, the light cannot get out. And as light is the avenue through which love travels, it becometh our duty to keep clear and clean.

When the love of God in its purity penetrates our soul, we do indeed fill with light, even as the diamond. And in our fullness we send out with every tone and every glance of the eye some of our rich light of love.

What eye so lovely as that through which love looketh ? Who can counterfeit the light of that eye whose love liveth ? The one who trusts implicitly in God's love and his wisdom for guidance, cannot commit any serious error. They may at times seem to err, and indeed may err, but those eternal attributes, in whose favor they strive to act, drop all such errors upon the outer shores of time.

Man cannot err while honestly striving to do God's will.

All error is comparative, even equal unto man's progression ; all truth perfect, even equal unto God's perfection. Then shall man extract from his own errors wisdom which will unto him reveal the perfection of God's love.

Man cannot commit sin which shall annihilate LOVE.

God is eternal. What is man ? Oh, how we measure unto perfection our own littleness ! What can I do ? Only thank God humbly that I exist. I know nothing, and am nothing, save as quickened by his light and love. And when within the light shineth brightly in all the richness of its holy fountain, who can tell it ? Who so pure as to reflect unto outer men and worlds the divine spirit, as it looketh into the soul ?

God can be known and felt. The spirit of man can know, and doth know at seasons, that the power which gave it being hath looked in smiles upon it. The spirit of man is prompted at times and seasons to do and to leave undone those things which Deity willeth. Call inspiration by what name we will, God is still a loving Father, and through the channel of his own light can and will send down his love unto man.

God is infinite in wisdom. That wisdom which we receive from him endureth forever. And as love is felt, but never

fully revealed, so is it with wisdom. God retaineth unto himself man's highest and holiest part, a part even of Himself.

As the animal man imparts some of his life unto his child, even so does our spiritual Father, God, impart unto us some little of His own perfect spirit.

This connection with Deity is the only obstacle unto man's free agency. A perfectly free man cannot exist. But, inasmuch as God is eternally perfect in wisdom and love, man's connection with him must continually enlarge his freedom.

Thus being bound unto God by the spiritual bond of union, instead of depressing man's nature, in reality elevates it far above all it could otherwise attain.

God alone is free. He alone is above all care and consequences. This we can know from the truth that we are weighed down at times through our own imperfections—hence perfection cannot be the same.

Above all things God hath created, stands the upright spirit of his child. Independent of all, save its source. It prompts to high and holy thoughts, guides to good actions, and offers unto its Creator the only acceptable worship.

No man can worship God, save he who has knowledge of His goodness. No man can worship God without being first prompted thereunto by a consciousness within him that his Father is near.

His ways are perfect and his promptings pure. He dwelleth within, and His worship is within. No man communeth with God openly. God is silent and still in his ways.

CHAPTER XX.

DIVINE INSPIRATION—THE SON OF GOD—THE WORD OF GOD—LABOR.

MAN's spirit does not worship God as the hurricane, or as the rushing and foaming waters, or the howling of beasts. His spirit singeth in silence. His tones are love, and his words are unheard wisdom. Light revealeth all. And when God looks into thy house, behold the light illuminates every window, and those without see thee beautiful, and all thou seest without is beautiful.

This is the perfect vision. There is no deceit when God's light revealeth. Seek thou this light. It is above all, beyond all, around all, and in all, for it is in thee, revealing the divinity of all things. Seek it not without. God pleaseth thee, as an intelligent animal, with the beautiful and good things of the outer world, but, as His child, he giveth thee joy in communing with thee in the secret cells of thy own spirit.

Yes, oh man, it is even so. Say and do as we will, we cannot reduce God or his truths to rules and forms. He maketh rules and forms himself; but who, save himself, knoweth them? He acteth unto each spirit as unto him seemeth best. When form cometh love goeth.

The spirit being part of God, hath part of his perfect freedom, and animals do not worship God. Let us receive him in the way of his coming.

We cannot appoint a time and place to meet him. We cannot measure his wisdom. We cannot control his light. We cannot feel his love while burdened with a formal worship. He cometh as the lightning, revealing instantly what had been so dark before. And when he goeth we stumble again.

God's wisdom revealeth man's ignorance.

Every man can be directly and divinely inspired. God's

children are almost numberless, and his power unlimited. Through them all shineth the divine light. Blessed art thou who knoweth when it shineth within thee.

We cannot command, nor can we retain any of God's best gifts. They come with him, and with him go. We wonder at times if we ever were happy, and, when happy, we wonder how we could be unhappy. We stumble onward and upward, gradually getting wisdom. Our progress, however slow, can be perfectly secure. Better know one truth than guess at a thousand.

To know a truth is to feel its force and eternal nature. When thou knowest a truth, thou hast taken one step toward perfection. Truth is God's word. Every truth he showeth unto the spirit of man is carried in light. He who receiveth a truth from the divine source of truth, beholds it illuminating his mind, much as the outer eye beholds the lightning flashing through the cloudy darkness.

The mind of man, when thus illuminated, receives a truth, or some little part of divine wisdom. This may act as a center for a large class of truths congenial unto the mind thus illuminated, and around this center will revolve ideas which give happiness unto the mind.

Divine wisdom is perfect. Thus he who receives a truth by the inspiring presence of Deity, receiveth not only wisdom, but also the feeling of wisdom, which is love. Even as the little child receiveth love and instruction from its earthly parent, even so when grown to maturity can it receive from its heavenly parent happiness in wisdom.

Knowledge, devoid of God's love, is not worth having.

Man's earthly life is short, and his capacity for receiving wisdom very limited, and yet every man really knows far more than he thinks. The truths of his every-day life become imbedded in him silently and effectually. The time taken in profession is all wasted. The air wafteth words away, but feelings and their effects endure forever.

It is the feeling of truth that giveth evidence of its purity. Man is guarded well. So long as true unto his own inner light of truth, he cannot be deceived, nor can he be led astray. He

need not trust the mouth of man. He hath no guide, save God, within him.

To my understanding this is rendered plain. Man must, through favors given him directly by his Heavenly Father, work out his own elevation toward perfection. There is no other way worthy of an independent manhood. The son of God is every child which inherits His spirit. He favors none, for he is just. Blessed is the open spirit, for God's light shineth within it. Blessed is man, for he inherits divinity.

Then should man act and be worthy of his high destiny. There are none above him but his Father. All below are fruits of truth illustrating wisdom. Love is felt by all, all are full; but in thy spirit, oh man, alone shineth the divine light, revealing higher truth and purer love than aught else in existence.

Yes, in thee alone the divine spirit is known. It giveth consciousness, knowledge of right and wrong, and faith in thy own immortality. Trust unto its teaching, and thou wilt never fall.

The only word of God is revealed within thee. He speaketh unto none save his child in spirit, and his word is living truth. Be not deceived. Guard every avenue leading into thy soul. Thou cannot shut out God or his word—that would require powers above those of God, and such powers do not exist; but all else, every created being in the whole universe, must stand aside at thy command.

Thou art God's child. Let no fear or favor gain thy affection away from him. Thou can learn more from him in one instant than thou can without him in a thousand years. The end and aim of all wisdom is happiness, and happiness is heaven, and he ruleth over heaven.

The divine word revealeth living wisdom. The spirit from it receiveth life anew. It groweth in truth and righteousness strong and steadfast. When empty it thirsteth, and when full it is thankful. As light quickeneth the spirit of man, wisdom springs up and enlightens the mind.

Pure wisdom, or that knowledge which it pleaseth God to reveal within the spirit of man, is not produced by man's brain. An idea or a truth is thrown upon the spirit by a flash

of divine light, and is instantly known to be part of the divine life by the feeling of supreme happiness it bringeth. After this is known by feeling, the mind takes the idea and analyzes it, reasons over it, and, finding no weak point, places it away among the lasting treasure of truth.

Reason cannot stop the inspeaking word of God. All reason can do is to substantiate by outward proof. The spirit never reasons with Deity. The word is truth, instantly known and comprehended. God useth no unknown tongue. Our being is wonderful. We are like unto a transparent spring. When our Father looketh in, the waters are sparkling and bright, all living in beauty. And when we see not his face, all is cloudy and dark.

Man continually gaineth wisdom in darkness and in light. He that seeks shall find, no matter when or where he seeks.

The divine light within reveals his own darkness. The highest and holiest wisdom descends in a direct line of living light from the one we believe to be God into our spirit. This is the purest pathway of truth, of love, and of happiness. When God opens the door, none can shut, and when he shuts, no one can open.

It is well to say light descends, for inasmuch as our Father is perfect, and we so imperfect, we must be far below, or far less in power and capacity than he.

The time will come when man will know of a truth that he is indeed the son of God, and that happiness or heaven is his by right of inheritance, and he will need no help and accept no guide unto Deity. God's only earthly temple is in the child he loveth. In that temple he dwelleth. Worship him there. When he maketh thee to be happy, let humility of spirit thank him. No man so wise as he that knoweth his own weakness. No man so foolish as he that thinketh himself wise.

The utmost comprehension of the earthly mind of man is unto Deity's wisdom, as is the atom unto the universe. Surely no man can in a few years learn much of the eternal truth. We get glances at bright and lovely truths, or have feelings which emanate from love, that render us happy, and we are in

an ecstasy of atomic joy, and, if not too much elated, thank God for our feelings and wisdom! Oh man, remember humility always.

How God createth, and why he createth, himself knoweth. Why he created man we do not know. Of what use the universe is unto him we do not know. Of what use we are unto him or his creation we cannot tell. Of thee, our Father, we know nothing, save as thou art pleased to teach, and no other knowledge endureth.

Without a consciousness within us that the Creator is near, we become all animal, all death. There is no eternal where God is not. He is everywhere. But what matter where he is to him that knows it not? The spirit of man liveth forever, but what is life without the feeling of love and the light of wisdom? Surely unto man it would be annihilation.

The spirit of man is the only separate individual existence God hath created. This can be known by man. To be separate and distinct from the world, man requires to be the son of God. The animal man is in harmony with the earth, and governed by material laws, or outward truths. The spirit of man dwelleth in his animal nature, as God dwelleth in the spirit. The spirit is His earthly temple, and the brain is the temple of the spirit.

The earth seeketh unto the earth, and the spirit unto Deity. Man's spirit being derived from God, and being thus part of his great perfection, being in nature eternally progressive, as proven by his own experience, being so imperfect, yet only limited by perfection, there can be no other separate existence, save God, in the universe.

All save the spirit of man, and his Father, have truths, or laws, regulating them in such manner as is good.

The spirit of man has but one law, which is the will of God. All its actions are governed by and center in the divine will. At conception the spirit enters the earthly temple, and henceforth and forever it is a separate and distinct child of God. Man giveth the animal, and God giveth the spirit. The spirit and animal united make the child, which liveth forever. Individuality in man is eternal.

God having given man of his spirit, and having given him in nature eternal progression, there can be no room for any other species of such exalted powers.

What God can do man cannot say. We can only reason from our own comprehension of truth, hoping and praying we are right, and, if sincere, we cannot be in the wrong, so far as ourselves are concerned.

We are the highest in affinity with earth. But, inasmuch as this little earth is only an atom, when compared with the myriad bodies floating in space, and inasmuch as our brains are earthly—an atomic emanation from an atom—let us not think ourselves of much importance.

If God, in his all-bounding love, doth bestow upon us some little of his pure wisdom, let us rejoice in the gift. Let us be humble but fearless. Let us search fearlessly in the heavens and in the earth for all that can increase our knowledge. There is one bright point, one bright spark in every man, the light of God's spirit.

Do not cramp thyself with any received or rejected opinions. Man does not create truth. Perfect truth has not room in man, for it is boundless. Behold the order and harmony of nature, it is regulated by perfect wisdom, it does not progress, it revolves eternally in a limited circle within the unlimited.

How clear our perceptions, and how sweet our happiness in the moments when our Father is near! Our whole being rises up in song, as the freed bird soareth heavenward. The earth becometh lovely, cares vanish, errors recede into chaos. God's light shineth in the soul, and in his light all is revealed goodness.

Thus are they formed. We vibrate between light and darkness, between happiness and misery, between heaven and earth. When our little being is full of light, we exclaim, oh, how good is God! when in darkness, we fear and stumble.

God did form us for a great and noble purpose. We are his servants. We serve him and he serveth us. There is a line of labor fitted unto every child. In this path each one findeth labor sufficient, light sufficient, and love sufficient. God maketh order. It is implanted in all things in their creation.

Man maketh disorder only when he steps out of his own pathway.

Our greatest freedom and our greatest happiness come from each one doing what each one believeth right, without dictation and without compromise. Have faith in God's goodness. Proclaim what he prompts within thee, the consequences are his.

There are men to plow, men to sow, and men to gather in. The master selects the tools for each servant. Whatsoever he selects for thee it would be well to do. Remember this always—thou need never move while in doubt. If thy duty is not rendered plain by the shining of the divine light, be thou still. Better stand still, knowing thou art right, than be ever so active, knowing thou art wrong.

Fear not there is nothing thou can do. Thou wert fashioned by an all-wise being. He united labor in happiness, in wisdom, in love. Thou cannot be wise or happy without it.

Our Father doeth good continually. He *doeth* it, by Him it is done. Surely if he set us an example in labor, should we not follow? Man's spirit can do good in loving, and in expressions of love. His hands can do good by carrying out the promptings of the spirit.

In the present state of man's progress his hands must labor, or his body must labor to supply his bodily wants. Each animal seeks its own living, and the animal man has better health when continually employed. Animals can take from one another by superior force food which is taken, or they can destroy one another.

The spirit which receives its food from Deity cannot be molested in the enjoyment thereof. There is no force applied unto the spirit. Love draws it gently by soothing. Light reveals its pathway, and it walks in unto a feast of happiness. No one who requireth force hath affinity for heavenly happiness. Fear is an animal force. He who seeketh God from fear will have to wait his coming. Do thy labor in love that it may exalt thee.

Thy spiritual knowledge, the wisdom extracted from thy humble communion with thy heavenly Father, is imperishable.

No spirit can take it away, no man rob thee of His gifts. In the things relating unto thy spiritual life no man can, without thy consent, interfere.

Be thou God's child. Seek him daily. Wait for his coming. Be not hypocritical. Think not to deceive perfect wisdom. Deal with him in candor, and he will deal with thee in love. Be honest, for he is just. Be simple, for he is great. Be humble, for unto him thou art very erring.

Believe, oh man, that His love is infinite. He hath no wrath. He feeleth no vengeance. He destroyeth not. Do not fear him. All thou art, all thou can be, came from him in thy existence. If thou would worship him, set up no form, and say unto him, "Lord, enter thou into my tent, and accept my worship;" rather clean thy tent, purge thy spirit of all unholy desires, and thy purity will attract him.

Thou art, and therefore will be. Why should thou waste thy time, the beginning of eternity, in fruitless searches. Stay at home. God is not afar off. He is ever near, at all times within hearing of thy spirit. Dost thy spirit speak? Dost thou ever hear its voice? Its voice is silent, its language pure. Thy highest emotions, and thy purest love cannot be expressed, save unto thy Father, for he alone comprehends thy inner voice, even as thou dost comprehend his.

Thy spiritual language is the one learned in purity of Him. He teacheth the spirit those pure expressions of love and wisdom which the outer air cannot carry. The purest language doth never vibrate in air. The inner promptings, the inner feelings of holiness, the inner calls of the Father may shake the frame of man to its center, but no ear heareth them.

The spiritual existence differs from the earthly existence in this manner. God's truth is spiritually manifested after death of the body, and before death every truth man can learn hath some emblem or illustration in the outward. And as man gradually refineth in being as he progresses in eternal wisdom, the shadows and shades of truth gradually fade away, until in his grand fullness all truth is seen in the clearness of the divine atmosphere of Deity.

On earth every truth seems shaded to suit every compre-

hension, yet unto the truth there is no shade, no, oh man, in thee is the shadow. Every truth is bright as eternal day. Thou art in the first day of existence, and death is the first night. Believe that a morning cometh, whose glory surpasseth the brightest day, even as it surpasseth the darkest night.

Yes, man in flesh cannot conceive of his true nobility. He hath eyes which blind him, ears which hear not, and tongue which speaketh dumb things. But oh! we have entered in, and turn as we will we must learn more and more of that which will some time elevate us toward perfection.

There is no obstacle unto perfect wisdom. As we enter upon the second day of our existence we must learn, of higher and holier feelings, the purer effects of enlarged truths. For as we grow so doth grow our comprehension and enjoyment of truth. All happiness is the effect of understanding truth, for all love is embodied in truth.

Perfect light revealeth perfect wisdom. When our spiritual eyes are fully opened we shall see much clearer. The shades of truth will be removed, and we will behold them much clearer than when surrounded by shadows. Yet we must not expect that casting off our body will free us entirely from the earth; far from it. While on the earth we gather earthly truths, emblems, symbols, and illustrating examples of truth, and of these we retain parts which fit us, and store them away for future use.

Memory never dies, for it is a truth, comprehending and retaining parts of truth, and therefore eternal in its nature. Our memory is our own, for who else can use it? And thus through our memory we hold fast unto earthly truths.

God's goodness on earth is as holy as in heaven. Heaven or happiness is everywhere that love is felt. His love is perfect on earth, waiting for man to partake. He forceth no one. Partake, oh man! drink freely, for the draught createth eternal thirst. Drink deep of happiness, for thou art in his house. He buildeth thee a tenement of earth, and it is good for thy abiding place one day and one night only. In the morning thou shalt arise and go unto him. Take with thee the fruits of thy labor, for he gave thee tools with which to work.

The fruits are thine, and the tools are of no farther use unto thee forever. New powers, brighter visions, and greater understanding are thine in heaven. But the earthly fruits thou hast gathered are effects of eternal love comprehended by thee, and therefore eternal good unto thy being.

Do not expect too much. Thou art now in the presence of Jehovah, the great Creator, dost thou comprehend? Verily, we reduce the Creator unto our stature, else we see him not.

In the second day of our existence there shall be no rest required. The truths learned will contain no fatigue. God hath endowed man with visions on earth, but his eye tireth, for it is flesh. The spiritual eye is illuminated by the divine light, and never requireth rest. It is the load we carry on earth that renders us weary. The body is between the spirit and the understanding of truth. We take into heaven, the second day of our being, a divine earth, which is our earthly wisdom illuminated by the divine light.

This earth revolves in the eternal sun, but there is no night. Transgression is man's night. Darkness covers his deep, and there is nothing pure on earth. But the morning cometh, and man ariseth in the heaven of eternal light, rejoicing in wisdom and strength and purity. Death is not a furnace; it is God's light which refineth.

The divine love surpasseth the comprehension of man. Let no man leave his house until his Father calls. Cast not from thee thy earth and its cares, oh spirit of man! for it is at present thy highest good.

When thou leavest the earth, let it be in the end of the day, and let thee be weary with much labor. Oh understand and believe that thou art on the earth and in the earth, because God in his great wisdom and love did thus create thee, and he did thus create thee for thy own happiness.

Unite high and holy thoughts with thy daily labor. Oh remember that thy body requireth only healthy exercise while thou art in it, but thy spirit requireth unto the end ever more and more of pure love and wisdom.

The earth is the vineyard of thy Father. Thy body is the staff around which the vine of thy spirit clingeth while it is

bearing the truths of its earthly existence. If the staff break or bend, the vine suffers. Therefore keep the body strong in health that it shall be a good servant.

As light is unto the vine, so is the divine light unto thy spirit. And as the outward light did make the earth to be fit for thy body, so doth the inward light make thy spirit fit for the enjoyment of true happiness.

Happiness on earth is partly derived from the body, and hence, as all of earth hath its night, earthly happiness is never pure. Cultivate the earth, and its fruits shall repay thee; this is true of thy body and brain also.

CHAPTER XXI.

GOD'S LIGHT THE COMFORTER—REFLECTED LIGHT—DARKNESS.

As the earth revolves another day cometh, and again the spirit rejoiceth in the new morning. The darkness hath left the path of man, and no more can he transgress. All darkness is derived from the earth, all light from Deity.

Glorious is thy destiny, thou son of God. How wonderful thy construction! Made of earth, yet quickened by the spirit of thy Father. Subject unto all material laws, responsible unto the earth for their observance, yet above all law spiritually, save the word of God spoken in thy soul. Gifted with heavenly powers, yet oftentimes falling beneath the basest animal passions. Truly thou art a strange being and nobly born. Heir of immortality. What can thou render unto Him who created thee in return for thy being? Are not all sacrifices fruits of his seed?

Darkness and death are man's earthly inheritance, man's chaos. God said, Let there be light, and it shone in man's spirit, and he knew and understood. It was given him to know of God's goodness. The animal draweth no wisdom from the earth, and receiveth no light from Deity.

The light descended and walked the earth amid sin and sorrow, and was not defiled. Its garments were spotless. Purity went out from them, and whosoever touched them were saved. Its eyes shone in love, and its mouth spake wisdom. Rejoicing followed whithersoever it went.

It shone upon the earth, and darkness strove to depart. Those in the shadows feared it, for it revealed. The lowly sought for it, and the mighty rejected it. The good rejoiced, the wicked gnashed their teeth.

Might arose against meekness, and strove to banish the reprover from the earth. Truth weakens all opposing forces.

Goodness harmonizes with all things in existence. A good man may be slain, a good seed may die, but death quickeneth the word and it shineth again in tenfold splendor.

Its course on earth is strewn with martyrs. Even so shall it be. Yet, light shall succeed. It cleaveth the soul of man, and behold he hath no fear. Eternal life feareth not external death. Light shall have darkness continually crouching behind all objects in its path. Love shall be met by hatred, and truth by falsehood.

Yet, God is great and good, and man, while depending upon him, and living in harmony with him, has the whole universe for a footstool. Oh man, thou art above all he hath made, for within thee himself doth breathe, and his breath is eternal.

The outward universe is the weights and balance-wheels, which, during man's earthly sojourn, illustrate the principles of the creation. But man is the universe condensed. He hath all motions and principles within himself. And within himself, too, he hath the mysterious emblem of Deity—his own heart—continually sending out new streams of life, and calling in the old to be purified.

Even as the heart sendeth out the life-blood to the limbs and extremities, nourishing every muscle and fiber, so doth the central light of man's spirit send out through his brain strengthening thoughts and holy contemplation. Yes, he is a twofold being. God hath a temple in his very midst, in which alone can He be worshiped.

Seek not afar. Stay at home with God. There is more joy in his inspiration than in all else combined. He giveth power to enjoy. There is no pain where he dwelleth, and no pleasure where he is not.

Thy heart, oh man, sendeth animal life through an animal frame. His light sendeth divinity, and a consciousness of immortality through thee, at every pulsation.

Which is better, life or immortality? Both are good, for both are one in thee. Thy present is eternal. Thou art a conscious existence, for He dwelleth within thee. Let thy animal keep its eyes shut, and thy spirit will receive divine illumination. Be thou dark, and He will light thee.

Oh Father, look within me, that I may become purified. Let thy light reveal wisdom, and thy love give strength. How weak are thy children! Yet they are within thy love, and truly thine is all strength. We have naught but thee. We are nothing, save as thou did make us with powers to be.

We are centers, around which great truths revolve. Our being hath its existence in thee. Our comprehension fills our little space with bodies, which, in revolving, give out different shades of truth. Through these shadows we pass on toward the perfect day.

Thine is all truth, and the comprehension thereof. Oh, let thy children see in thy light its great beauty and all-enduring strength. He that leaneth upon thee, is strong indeed. Thou art our only staff. We stumble in darkness, and without thy light we cannot rise.

Thy light is the great comforter. The understanding of thy love and truth giveth man the assurance of happiness, and in thy light cometh understanding.

Behold, this is the new dispensation—**GOD'S LIGHT THE COMFORTER OF MAN.** He shall need no other wisdom, save that which the light maketh manifest. It shall shine in him, and darkness shall flee away. Error shall cease and superstition be driven away from the mind of man. No outward forms or ceremonies shall bind him, for his light is within.

He that walketh in the light is on the road to heaven. There is no heaven, save that which the light revealeth.

How beautiful all truths which we gather harmonize! As we journey on in the light, all we receive is part of the ALL which cannot be received by man, he is too small to hold it. The truths of the past harmonize with those of our present understanding. It is our understanding which changes, truth is never past. It is always present, for God is everywhere.

Keep thy mind free. The spirit receiveth its powers from the good Father, and carrieth unto thy mind his light; yet if thou permit outward things to bind thee, how can the light move thee? Let thy body be as free to move in harmony with the divine light in thy soul, as are the bodies free to move in space, held and guided by the light without.

In the light all things harmonize—all are good. And when our minds are in harmony with the light, all our thoughts are good. The purer our vision becomes, the more beautiful and consistent do all things appear. The greater our wisdom, the weaker and more foolish do we feel, when contemplating the works emanating from the great and good Father.

And what proof of his goodness and infinite wisdom is thus given to us. We can find no failure, or sign of blemish, in all he hath done. There are myriad things we cannot understand, but the little we do know, as kindly shown by his light, his revealing power within us, goes to prove that there is ONE who knoweth all things, doeth all things, and all are good.

We cannot know all. Oh no, we can know but very little on earth, therefore let us strive to know that little rightly.

Let us watch for His coming. Let us ever keep the inner door open and the seat clean, that He may come in and rest awhile in our temple. Oh wait until he cometh. Move not alone. Thou art very weak, indeed, unless leaning on his strength.

When thou hast a pure and perfect counselor within thy own house—thy own spirit—why go forth seeking and finding not? Thou cannot find food or rest away from home. God cometh unto thee, and when he hath entered in, all hath come that is worth having.

He knoweth which is best for thee. And if He maketh thee to hunger and thirst, it is only that thou can receive the larger draught. There is naught worth having, which is not within his love. That which he giveth hath eternal nature. That which his light maketh manifest can never be refuted, for it must be truth. Do not expect too much, for in dealing with Jehovah thou can only receive thy own fullness, and perhaps thou art smaller than thou art aware.

God's lessons, as manifested by the light, always harmonize. Thou can see in all He hath taught thee a continued expansion of understanding, fed by a continued series of truths suitable for thee to receive. Thou cannot waste truth, neither can thou illuminate thy own understanding.

Thou can only see truth when God's light is within thee. It

is this light which openeth the animal's eye, and maketh him to be man. With the light cometh understanding.

How very weak to deny the light, and still claim the understanding. Why deny a cause, yet in the very act make use of its effects? There must be a just return unto Deity for all thou receivest of him.

Thy fruits are due unto him. Thou must live before men so that they know thou art subject unto him. Thou must prove thou art a disciple of the great COMFORTER—God's light within.

Live an holy life. Let the voice of thy daily actions sing praises unto thy Father in heaven. Be chaste and pure as the sparkling water, so that when he looketh in the light is unclouded. Be in all things honest and upright. Let no temptation hold thee down. Be free and strong in the truth.

Thou art to make manifest the light, as it is made manifest unto thee. Thou art to love thy kind as God loveth thee. Thou art to demonstrate truth. Thy life shall be an illustration of these three great principles.

If the light shine not, who can see? If love lose feeling, who is benefited? If the truth be not understood, it raiseth not man. Thou must blend in all thy actions love, to bind; light, to reveal; and truth, to strengthen. Thus will thou become godlike, for all we know of God cometh by the light, love, and truth which His coming bringeth.

Let thy daily walk be toward perfection.

Lean confidently upon the arm of God. There can be no other safe way. While He is near, thou may wander up and down the earth and all is lovely, all harmonious, all is very good. The way is not narrow when he is near, for his light illuminates all truth. Enter thou in the broad way of universal love, view all things in the light of infinite wisdom, and His boundless truth shall aid thee onward toward perfection. Be not cramped by chains forged by narrow minds. Thou cannot endanger God's works by striving to understand his truth. And when he prompts thee to action, then do thou act, and the fruits of the action are his.

To be a good servant thou must be attentive unto the mas-

ter. Listen for counsel, wait for advice. What dost thou know? Of all the truths in the material universe, how many dost thou truly understand? And of all that quiet world within thee, how much can thou know?

Dost thou know God? By his fruits thou knowest him. Therefore, be thou known to be good by that which falleth from thy hand. Exercise those powers bestowed upon thee that nothing be wasted.

Thou art gifted with certain capacities, which, if guided rightly, will shine before men. They will burn with increasing brightness as thou dost expand in wisdom.

God knoweth the full extent of all thou can do. He knoweth precisely what thou will do in every circumstance of thy life, for in Him the end hath beginning. He hath quickened thee for an high office. Be thou humble and wait for his coming.

The end of truth is not yet. He that walketh with his Father in humility will never tire of that which his light revealeth. For, as in outward nature no two things can be found alike, so in the inward truths there is infinite variety, and all are beautiful in precise proportion as understood.

The Creator understandeth all, the inward, the outward, and all the uniting links. Every variation and motion is produced by his will and his wisdom. If thou would know aught of the machinery, would it not be well to go unto the Maker? If thou wish for knowledge, ask of him who made knowledge.

Truth, and wisdom, which is the understanding of truth, are inseparably connected with God.

He can learn thee more in one flash of light, than thou can learn in a lifetime without it.

To be wise, thou must be willing to receive wisdom in the way of its coming. Simply waiting for instruction and desiring to receive it, creates an affinity for it.

Do not dictate unto God. Thy will cannot command wisdom. Thou art used as an instrument, a quickened instrument, in the divine hand. Examine, reflect, judge of what passeth through thee, but stop not the stream.

As thou hast always received practical truths, thou must

practice them. Strength will be given thee. Be not afraid. Do thy duty, even as clearly impressed upon thee, when the light cometh.

The light shall comfort the world. Light commenceth the work in the spirit of man. Love continueth it, and truth endeth it.

Do thou become as nothing in the divine hand, or become simply a pen, which shall write his will in his wisdom. Thou shalt learn of the deep mysteries, whose very simplicity hides them from the common view.

No man knoweth the goodness of God. The earthly parent watches over his flock, doing much for their good which they cannot understand; even so the Heavenly Father leadeth on his little earthly flock, from the little philosopher in the cradle to the little philosopher trembling with age upon the verge of the grave, and Himself only can tell at which stage man is wisest.

Man hath no creative power. God's truth is spread out before him, and he knoweth it not, until God's light within him revealeth it. All discoveries and all inventions are given man by the revealing power of the light within. Every true man knoweth this to be truth by the experience of his life.

And when man is said to make a discovery, his Father hath been near him for the good of His flock on earth. This does not make man a machine, but it giveth unto God that goodness which unto Him belongeth.

An earnest man, seeing the distress of his kind, goeth into labor for their good. His whole being, by action and aspiration, prayeth unto the Father for help, and the help is given. Thus is God good, and man his noble son.

The truth that man does not give his Father within him the credit for help, simply shows man's ingratitude. No man can, unaided, accomplish any good work, for goodness is not separate from perfect good. And every man simply lives up to his highest nature, when he goeth daily unto his Father for instruction.

And how beautifully are we constructed, that He can come daily or hourly into the inner temple of our being, and there

teach us while none can hear. Oh man, keep thy temple clear, let no intruder take His seat. He is truly the light within, and without him all is dark indeed.

Thou art the only earthly being in which he is known, the only resting-place for his spirit; therefore become as a garden, filled with sweet things, so that his rest may be pleasant.

It is by and through his coming that all thy purest enjoyment is given. There is no true happiness for man's spirit where he is not. What folly for man, the rational child of God, to go out hunting for happiness or heaven, when it is all within him.

All happiness derived from the outward things of earth partake of their nature, change, and pass away. All happiness derived from God's presence lasteth, for it partakes of his nature—eternal truth. We can experience heavenly happiness, and pass on in our progression, and in our journey meet with dark places, for they are all along the road, yet the effect of the happiness long ago felt is with us, and hath helped us along thus far.

Blessed are the naked in spirit, for they shall be clothed with holy garments.

Do not strive to hide thee, or to wear another's garments. Do not attempt to wear a mask, for God knoweth precisely what thou art. He made thy beginning, and knoweth thy ending. Thy free-agency does not limit his knowledge. And if he knows thee precisely as thou art, why lower thyself before him in order to deceive man?

Thou art a man; who, save God, can be more? Then be thou worthy to learn of him the simplicity of truth.

Truth, as a strong stream, runneth through the mind of man, and if the mind be active, it will receive its share in the passing waters. If the mind be cloudy, the truths seem impure; but if the mind be clear, then does the stream deposit in its bed bright golden sands and sparkling diamonds, which send out bright rays of light.

If man do not learn wisdom, it is simply because he hath more faith in himself than in God. True wisdom cannot be gained, save through God's light, which shineth in man's

spirit. If the light do not shine, truth is not revealed. Man's true wisdom commenceth on earth, but it never ends. God hath no end.

Who can teach man, save his own Creator? Who can understand so well what is wanted as he who created power to want? When man's spirit is hungry, God alone can feed him. Outside teachers and outside feeders can supply animal wants and material knowledge, but God's child hungereth not after these things.

We have faith in man, yet have no faith in the power through whom faith comes. The spirit shut out from God's light within dwindles like unto the body shut out from the light of day.

Light is necessary unto all life. And as outward things droop and sicken in outer darkness, so doth the spirit of man droop and wither in the dread darkness of God's absence from the soul.

When his light goeth out, none other can illuminate. When his light shineth, there is no darkness. The outer light revealeth outward wisdom, and inward light revealeth God's goodness. These two blend in all truths man can comprehend, for himself is a combination of the two.

To the man who thinks rightly there is no discord in the universe. All things blend in and illustrate truth. To him God is in all things. The veriest atom hath power to prove its own indestructibility. The purest thought can prove but little more. The least particle God ever made cannot be mastered by all of man's greatness. He cannot destroy one atom.

God did not design man to be a destroyer. He hath no power to destroy. But God, in his perfect goodness, did give man power and privilege to change, transfer, convert, construct his own idea of truth, in order that he might in all things prove its eternal nature.

He can collect and disperse, but never destroy. He is master over two worlds, the outward body and the inward spirit. He can guide and govern them, but never destroy them. It is their nature to change and refine: the body on earth, the spirit in heaven.

There is no pure light but that which emanates from Deity. All other light that ever has been, or ever can be, is reflected, and in the reflecting surface leaveth some of its rays. Thus when men follow the teachings of a man, let him be high and holy, they do not receive as high and as congenial instructions as those inner promptings give, for the spirit which reflecteth God's light unto them retaineth some little of its rays within itself.

God knoweth instantly every motion and variation of the universe. Time belongeth unto man's flesh. The length of our animal existence is our time. It commences without our aid, and ends when the spirit leaves the body.

All instructions received from the divine light in the soul are parts of eternal wisdom. They come from and end in God.

Unto animal man and outward wisdom, God's ever presence with all seems incredible. It seems strange, indeed, that one being can be at all times in all places, or that one being can at all times know all things that are occurring everywhere in the universe.

We cannot understand perfection; let us reason from what we do know. We know with what inconceivable velocity the outward reflected light travels. We also know that our thoughts leave it far behind in our distant searches after knowledge. We have also experienced that within us is at times a power which reveals instantly truth that our highest and quickest thought is slow beside.

This light or power within us we call God's wisdom, or his light, and we know it is his, because it is above and beyond our control; now, knowing these things to be true by our life's experience, how easy to infer that as this is our progression in wisdom—outward light, quickest thought, quickened spirit—how easy to infer that God, the perfection of the quickest light within us, can be and is at all times in all places.

Our little being travels in thought so quickly that we cannot measure its speed; we are almost instantly everywhere we will to be. Our spirit clingeth instantly unto our Father in heaven. And what are we but scintillations, or little spirit stars, roam-

ing through his vast spirit, which unto us is all space or chaos, save the one little drop we understand?

Let us have faith in God, it is ourselves that are little and weak. He is all around and in us, knowing all things and doing all things. Do we know our own littleness? Then let us trust unto his greatness.

Would it not be wise to dwell near unto him? He is an eternal friend. He never deceives. His words are living truth. His eye never grows dim, and he never wearies.

Oh, how doth man require such a friend! There are so many dark places along our pathway, through which the eye of man cannot pierce, our vision fails, our hope burns low, and from all we can see, darkness must soon completely fill our being.

The eye of God looketh into our spirit, and myriad beauties spring into bright and beautiful new life, even as in the outward all things appear upon the rising of the sun. The clouds disperse, and with great relief we arise, and journey onward toward another night!

While in the outward our every day is followed by a night, and the brighter the day the darker will seem the night. As we journey on, and increase in wisdom, as we leave the outward and become more inward and spiritual, looking after those things which perfect light revealeth, we see less and still less of the dark places, for there can be no darkness in the perfect light.

The spirit would tire of light, if more were given than it could hold.

The spirit of man resteth in darkness, as the body in the earthly night. It is so constructed that it must change. Now if a human spirit knew and could feel continually God's presence, could feel the divine light to be shining within it at all times, and yet be imperfect, then that spirit could not find rest, but would work itself unto death.

Does this seem strange? God's light doth set in motion all man's highest powers, and doth keep them in motion. It is God's will that man's spirit should know the wisdom of darkness, or self-dependence; therefore, if the light continually

shone in man, man would cease to be, for his nature would be all light, instead of half darkness.

If his light were perfect, and his powers imperfect, the whole tenor and harmony of his being would be destroyed.

If the sun shone upon but half the earth, and the earth had no revolving motion, if it could not find darkness, then the earth would burn, wither, and decay. The earth in man is the darkness, which, as it were, makes the beauty and holiness of God's light apparent.

Therefore, pray for light, but oh, remember that at times thy greatest darkness may be caused by His greatest love for thee. Can darkness overcome the will of God?

Remember it is the dark, or earth-nature, which alone separates thee from every other man in existence. God's light favoreth no man, it illuminates all his children in proportion as they will receive it. Thus, his light playing upon thy brain, which is earthly, produceth thy individuality, it maketh thee an individual one; and the same light, playing upon another's brain, maketh him to be separate from all the rest.

Thus darkness, or the absence of light, is seen to help man on toward perfection. All things are, in perfect wisdom, very good. If we are not good, our wisdom is simply imperfect.

Surely we should not expect to attain perfection, while in the first stage of our progression. We should not expect to receive our Father's most precious gifts until we can understand them. Would this reveal His wisdom? Thus we can see revealed the beauty of such wisdom; it is perfect, yet the most imperfect comprehension is filled and fitted unto its utmost capacity.

CHAPTER XXII.

HEAVENLY LIFE—WEAKNESS OF SOCIETIES—FRUIT TREES —MAN CANNOT MAKE ANYTHING SACRED—SUPER- STITION.

THERE can be no waste in spiritual things. The earthly atom is indestructible, and the veriest atom of spiritual wisdom hath its place in the universe, and without either one, God would be imperfect.

Hope on, oh thou child of God! Existence thou hast, and, use it as thou may, it is thine forever; therefore, arise, and go unto thy Father. If thou art foolish, ask him for wisdom; if weak, ask him for strength; and if degraded, ask him for purity. Ask in humble sincerity, and thou shalt receive.

Thou wert made by a perfect hand, thou art filled by one who knoweth thy wants far better than thou dost, therefore do not expect a draught which would drown thee, for thou wilt only receive just enough to quench thy thirst. Who receiveth thanks for filling those who feel already full?

Those who are filled with foolishness, have no room for wisdom. Those who are wise in their own judgment, are very frequently unwise in the judgment of others.

Let us endeavor to stand firm in the truth. When the divine light enters our spirit, let it shine unclouded. Those things which are required of us are made manifest in light.

For the numberless blessings which we receive from our Father, what return can we make? How can we fill our destiny? And what are we destined to be? Who liveth of himself alone? Oh man, what art thou? How came thou here? Why dost thou tarry awhile, and then depart? And whither goest thou?

Thou art the connecting link between all and nothing. The time was when thou wert nothing. Thou began at the begin-

ning and art journeying onward toward that ALL which caused thee to be. Thou hast limitation, yet the illimitable is within thee. Of thyself thou art simply *one*; a result of laws, and by laws governed. Of God, thou art above all law. There is no law above God's child.

Thou art free in him, and out of him thou art bound. All true liberty, and all true enjoyment, are within our comprehension of our Father in happiness. The spirit which hath daily communion with God hath no fear, and need ask no favor of man.

Oh Father, thou knowest our littleness and our weakness, would that we could see more clearly thy goodness. Be pleased to mete out unto us what in thy sight is good for us. Let us not have that which we would, but that which thou wouldst. Teach us thyself, for thou knowest best; and if we presume to ask thee, let not our asking avail but that which is right, even though it be thought by us to be all wrong.

We come to thee with the confidence of little children, but our spirits are bruised against the outside world, and would fain be healed. We are in strong cages. The prejudices of the mind cloud our windows, so that thy very light is at times obscured, or so narrowed down, that we can scarcely see. Oh, for more of thy true freedom.

The life of the spirit is God's breath. The life of the body is in the sustenance he receives from earth. God is unbounded. The breath of his nostrils goeth and cometh, and none can stay. But man sickens and dies and passes away, and the earth rolleth on, carrying his works to dissolution. From where he stood there goeth one upward, and, as a little child, it enters its eternal home. And this is the beginning of the heavenly life.

It requireth no plan for the working out of man's glory. It cannot be ruled over or formed into laws, for its first ray shineth in perfect freedom. The child of God and the child of man dwell in the same house. The one subject unto the law, and the other above all law, a perfect child of perfect freedom.

They dwell together. They begin together. They can

begin no other way, for this was God's good will toward them. He placed his son in flesh that flesh might teach it of those sufferings which all flesh is heir to. He allotted a time for the indwelling of the child, and placed trials and temptations in the way that it might know the glory of goodness, the sweetness of overcoming.

This is the experience of every son of God ever created. There is continually temptation, but the temptation cannot prevail where the son of God doeth its duty. Now this to me is rendered plain. I seem to see two children dwelling together. One pure and spotless, of high aspirations; the other partaking of the nature of beasts and animals of all descriptions. The one striveth to mount upward, the other seeketh downward.

They are bound together, yet nearly all of their enjoyment is separate or different.

One would flee heavenward, but the other feareth to leave the earth, for the earth supplyeth all its wants. Their journey is up and down through the earth. I notice that the pure one taketh up those things which the other collects and purifies them, so that the most impure things put on white garments, and become very beautiful.

Now after dwelling thus together so long as the Father desires, the pure one seems to absorb the very life of the other, and yet lose none of its transparency, and finally there dwelleth but one within a house which is not of earth, and of the other there is but a shell left, which soon is lost in earth.

It would seem that we must exterminate the earth from our household. It is this which constitutes our chains.

The son of God is bound within flesh on earth. Herein he doth commence to learn his Father's wisdom. The flesh must be sacrificed, and from the overcoming of its desires must we reap our reward. This is our labor.

This son is my highest self. My holy individuality, my knowledge of Divinity, my conception of heavenly things. All have it. God favors no man. All are and always have been free to partake of his love and his wisdom. His truth is plain; blessed are the simple-minded, for they shall understand it.

Get not above it, go down to it, seek after it, oh thou bound one of earth, for in a knowledge of truth lies all freedom.

Yes, man, God's son is within thee, even thou art he. He is within thee, thou in him, and both are one in God. Such is and has been his plan. Dost thou see it, can thou understand his goodness? If so, thou art already in the outer halls of heaven, or holy happiness.

And as thou dost enter the heavens prepared for those of pure understanding, behold then cometh the freedom. Thou art a child of purity, and thy very shadow is transparent. Now thou can see the goodness of the plan. Thou dost dwell in flesh because there is wisdom which thou can obtain in no other way.

Surely God could have created thee perfect as easily as to have created thee as thou art, for he is unlimited. He could as easily have given thee the highest estate of man perfected as to have brought thee into the world a slave. But behold the goodness of the plan; His wisdom is all practical, and must be practiced to be comprehended. How could thou learn imperfection if thou wert perfected in the beginning? Now, when thou shall walk the heavens a perfect man thou can say, "I am what I have made myself to be by selecting and retaining my Father's wisdom."

Thus thou hast a right in happiness; thou hast earned it; thou hast fought for it and suffered for it, and it is thine, thine forever. When thou standest thus by thy Father's side, and can learn from him of those deep mysteries of eternal wisdom, thou will know that within thy own being thou hast a doubly refined universe. Yes, oh man, thou art second only unto God. His companion shalt thou be. His own word shall teach thee, and his own happiness shall thou share.

Thou hast begun. He placed thee at the beginning and himself is the end. A glorious destiny is thine. Keep to the true path—it will always be rendered plain. Thou art never God's servant when thy duty is not clear before thee. His truths always have a solid foundation.

As the infant groweth unto manhood, so hath mankind grown from the beginning. True men have in all ages of the

world been avenues leading unto God's wisdom, and through their instrumentality his light hath descended to the earth. Each man hath had his followers, because the truths were partially comprehended as he explained them—it was easier to bear his yoke than any other, and the yoke seemed necessary.

The time will come on earth when no man will follow his brother. The reign of perfect freedom. Each man shall know his brother to be the son of God, and will be content that his Father teach him. This is what all are progressing toward.

Follow thou no form, no creed, no saying, no law. Be thou God's own free child, unto whom he can come and find no barrier. Stand firm upon thy own manhood. Rest upon the eternal truths revealed by God's light within thy own spirit.

Let no tradition or superstition bind thee. It is not in accordance with thy progressive nature to hold fast to things which are behind thee. Thou must look upward, never backward. Thy light and all illumination comes to thee from above. Are not the sun, moon, and stars, in the heavens above thee? Those that are under thy feet, beneath the earthly level, are unseen by thee. Seest thou no wisdom in this outward truth? Behold thy light shall come from above thee. Then, when thou hast the great central sun within thee, why look back to distant ages for light?

When thou can drink daily wisdom which fits thy being as a garment, why go back hundreds or thousands of years in order to get garments made for others to wear? Oh superstition! when wilt thou leave the mind of man?

If a brother violateth a law he recieveth the penalty, and thus illustrates the law to thee. Thus all mutually instruct one another. The stars shine together, casting light unto one another. But as the stars give only reflected light, so do men give unto one another only light which is reflected from within.

The stars shine not of themselves, for matter is not self-productive. Neither can man shine of himself, but as God shineth in him.

It seemed in God's good plan only necessary for man to inhabit the earthly body a little space of time. Our time is but

the door through which we enter eternity. It opens, we enter, and it is shut behind us, leaving us in eternal space. Space to us, but unto God one vast store-room of knowledge. Truly all is vacant space where there is no understanding.

During the short moment we carry flesh, would it not be well to learn all we can of its nature and capacity? Why vex our spirits with questions which, settled either way, are of little account unto thy own eternal well-being? God's truths are plain and simple in their greatness. No two men need try to agree in the understanding of truth, for truth is one and they are separate.

Think not that God's greatest truths, so to speak, are farthest from thee. The one great truth which unto thee openeth into all truth, is within thee. Thou can learn all there. Thou dost not need much of the ballast of the universe, just enough to steady thee. And thou wilt find, if true unto thy inward instructor, that all knowledge of outward things is within thee. Of what avail unto thee are those things which thou dost not understand?

Thy eyes show thee a beautiful tree. This is all they can do. They can see the color and form, and but little else. The strength, and all uses which the tree can be applied unto, are seen by thy inward eye of knowledge. Man groweth in wisdom even as the oak from the acorn. And as the beauty and usefulness combine in the strong tree, so do they combine in man. He is symmetrical in form and feature; yet the most distorted form sometimes conceals the most lovely spirit; even so the tree which is twisted and crooked is for some purposes far more useful than the symmetrical one.

All laws governing the outward govern thy outward as well. Thou wert created man, and man shalt thou be unto all eternity.

Thy spirit is above all law. Thy knowledge groweth with thy growth. Let thy wisdom become like unto the tree spoken of. Let the roots sink deep in the fundamental truths of earth. Let the shaft rise straight and strong in the light, and let love fill thy branches with fresh foliage.

Rear thy tree upon the open plain, and the winds shall not

destroy thee; the tempest may shake thee, and may even tear off some of thy branches, but if the roots are firmly imbedded as they should be, there can be no danger of thy being torn out. Thou can stand by thyself, and resist tempests which will uproot thee if thou depend upon others.

How beautiful is this illustration! See how weak are the woods! Hundreds of trees are laid prostrate before the hurricane which cannot uproot the self-dependent one. And let thy mind view this inwardly. One true self-dependent, or rather, God-dependent man, is stronger than a whole society of followers.

How weak in man that they cluster together. In man unity is weakness. Two men agreeing to unite are weaker than if they did not unite in all spiritual things. The reason is plain—God entereth individuals and never societies. Again, societies spring up from the roots; they grow from the larger trees, sapping away their strength from those who would stand firm alone. Thus they strive with two weaknesses, relying upon one another to produce one strength. They shoot up heavenward after light, but their roots are weak, and when the hurricane comes they are prostrated.

This is true of all societies. One man will erect an image. He will portray his idea of God; render it so plain that hundreds and thousands will flock to his image to worship it as he does! What folly! Is not God himself within thee? within all? And if so, why need thou seek elsewhere for images or ideas to worship?

Let each man worship God as God shall direct within his own spirit, and there will soon be many weak societies, and very many strong men in the truth.

It would seem that God would have us stand so that his light could not only enter our branches, but play around our bodies and refresh our roots, thus keeping up the true balance of our being, even as designed in our creation.

Man hath no power to cast out God's light in the perfection which he receives it. All that comes from him is reflected, and though many reflected rays meeting at one point may make a great light, still the same rays have in each one been greater

before they were reflected. Again, if each man strive to direct his light in an arbitrary path, there must be still more wasted. Light of conscience is above all law, it hath no regulation save that given by God.

This, then, would seem to be the fault of all united action; it weakens individual reliance upon God.

This can be beautifully illustrated by those trees which bear fruit. Each tree must be allowed space enough for the light and air to get all sides of it, else the fruit is imperfect. Darkness cannot bring forth fruit: light is the quickening power.

One tree standing thus by itself will bring forth more acceptable truths, more beautiful fruit, than will several trees which have been planted too closely.

In man a large supply of truth is necessary unto happiness. Happiness is as a garment. On earth flesh is the fabric, but God is the weaver. Does not light regulate color and beauty? Keep thy garment white, for it attracts the light.

Do thou gather truths, not in selfishness but in love. Love thy kind with a perfect love. Love not their faults, but love that which they were intended to be. Oh remember every man is a living child of God. Created by him, and by him rendered capable of as much as thou. Ask no man to follow thee, and do thou follow no man.

It is not love to gather together, but to gather home unto God. Your bodies are of little worth, walking statues, dead houses, until quickened by the spirit of the Father.

What doctrine is simpler or more grandly sublime than this, God is within every man? What man believing this requireth creed or form to express his belief? This is all in all. No man needeth more than this thought, "My Father hath his heaven within myself." He who can remember this truth hath no unhappiness. Happiness cometh from within, because God is there.

To my view this is rendered plain, and hence I see clearly the folly of going outward after enjoyment, but being still in the flesh the flesh will crave that lesser happiness which unto it belongeth. And this maketh war, in which no weapon is used.

Rely firmly upon God. All things are his. All reward worth having cometh from his spirit unto thine. Of what avail were the praises of the whole world, if thy own light condemned thee?

Live up to thy own highest idea. Worship no idols. There is but one God, and he is perfect. Unto thee he is a loving Father. His holy spirit holdeth communion with every child on earth. And oh, how wise his counsel, and how plain his ways unto all who open unto him! All teaching and all preaching cannot bring him nearer unto earth. He is no nearer ten thousand than he is unto one.

How beautiful, and yet how simple, is the truth! Learn to sacrifice all thy own desires, and only in the truth do thou live. If God and his truth cannot support thee, what can?

Walk forward diligently in thy own path. And as thou dost walk, let the light of thy ways, the goodness of thy actions shine before men. Arise each morning, and turn toward the light, and it shall illuminate thy pathway.

Let thy own shaft rise high toward heaven. Get above the clouds, and thou will find purer light. But be sure and have all firm beneath thee, that thou art not broken in pieces by the storms of time.

Be not in haste. Better *know* one truth than guess at a thousand. It is that which thou dost know and feel that is of benefit unto thee. The truths of thy experience are thy own. No two men can have the same experience, and hence there can be no discord, save when they strive to agree.

The wisdom of one man requireth but little room. Thou need never fear getting in God's way with thy immensity. Thou may be wise in humility, but never in presumption. Thou will learn the greatest truths in the purest simplicity.

It is time man had more confidence in the power of God. It is time that the images of him wrought out by man should be broken in pieces. It is time for spiritual freedom.

Why should man's body be free and his spirit bound? Better far have the body cast in loathsome dungeons than have the spirit in chains. Flesh is weight enough to balance the

spirit in its search after wisdom, without fastening unto it a load of superstition.

All education should lead to the most enlarged freedom of thought. In all things the spirit should be left free to receive the divine impressions in purity.

Let all things be tested in the light of truth, and if they be right, a witness will spring up in their favor. If they have no witness in the light of truth then they are false, and should be rejected, even though millions of men profess to believe in their truthfulness. Remember this: there is no truth but what hath a witness in God's light within thee.

There is nothing too sacred for man to touch. He is the child of God. There is nothing above thee in the universe, save the Creator of the universe. Then of what need thou be afraid? Enter thou into the temples made with hands, and if therein thou find aught but truth, pluck it out.

Man cannot make sacred his own inventions, neither will God make them sacred, for they are imperfect. And if myriad men shall say, "we agree that this thing is truth," they each one place a stumbling-block in their own way. Do not thou dictate unto God in what manner thou wilt receive truth, but be glad to receive it in the way of its coming.

Thy spirit hath no more law than hath the spirit of God. Thou art one with him—a very little one, indeed, compared with him—but still thou art one, and as one shalt thou stand unto all eternity.

Now if thou bind thyself, or permit man to bind thee, by any laws, or any prejudices, or superstition whatsoever, thou art simply less capable of enjoyment than thou would be free.

When a number of men strive to agree upon any given mode, or form of thought or worship, they simply strive to reject all truth that does not coincide or fit with their adopted form. And can thought be bound without man being a great loser? If truth must be trimmed down to thy dimensions, how art thou to expand? How can thou progress?

Surely it were better to take all thou can find and hold fast unto all thou receivest, than to remain but partly filled. Those things which are perfect, are, of course, unchangeable, but thou

art not perfect, neither hath any man ever been perfect, and therefore no perfect form can be by him produced.

There is no greater enemy unto all superstition, and no greater friend unto man's progress, than freedom of thought. The spirit of man hath powers which are divine, and if not hindered by its partnership with flesh, the powers will work out his elevation in truth.

As thou dost value happiness and wisdom, keep thyself free from man. Be neither guided nor governed by him, but wait diligently upon thy Father in heaven, and thou shall receive happiness in wisdom. Seek first thy Father in heaven, and in his divine light thou shall learn to help man heavenward.

There are those among men who are bound by a very excess of freedom. A misdirected freedom of thought will entirely unsettle the human mind, and prove in the end more disastrous than bondage.

If a man have no confidence in God, and thus hath no center, his course, if not bound by fixed forms, resembles what we might suppose would be the course of the earth, if the sun were extinguished.

We must approach God to obtain the true freedom, and unless he enter within us, we have it not. All true freedom cometh from the center, and extendeth unto the circumference, cometh from God within, and influenceth man without. What can be greater freedom for an imperfect being than to be bound by only one being, and that one boundless perfection?

Lose not thy hold upon the center. Without that central power, which holds thee unto Deity, thou art worse than the vessel whose rudder and anchor are gone. What is there in thy being of value greater than any other animal, save thy spirit and its affinity for its Creator? Why should thou be called the son of God, if thou art subject unto the animal nature?

The earth is laden with fruit for man's enjoyment. All beings on earth have their wants fitted together perfectly. Man is so constructed that his animal part hath all its wants supplied. And while his animal is collecting food, and viewing the beautiful things around him, his spirit is extracting therefrom its sustenance, which is the truth within all he collects.

As thy brain is not formed by what another eats, neither can thy spirit be strengthened by what another thinks. Keep thy own being distinct in the universe. Be not entangled in the crowd so that thou cannot be found, and would be scarcely worth having wert thou found.

Let the divine will govern thee in all things. And remember that the divine will is not composed of flesh. Thy animal nature receiveth nothing directly from God in the outward. All flesh cometh from and returneth unto the earth. It drops from thee, and thou standest forth a man—the noblest work of God.

Upon what dost thou stand, oh man? Remove thy flesh, and what art thou? Where have been thy thoughts while in the outer body, and where art thou now? Is not flesh dropping daily from man? Art thou not continually casting from thee particles of the body? And when thou leavest all of it behind thee, then shalt thou enter upon a new field of labor.

Man was not made for idleness, yet God did not intend him to labor exclusively with his hands. There is a field where only God's hand laboreth, and its labor is love. The truths made manifest unto the spirit of man are his reward for labor. All light and all love are truths. The new field shall have no boundary.

Is there any boundary unto love? Or is light controlled save by its Creator? Into this field shall thou enter. The feeling of love in its purity cannot be endured by flesh. God is merciful. A mother's love for her child has the least of earth in it. There is nothing on earth so pure, so nearly allied unto God's love for man, as is the mother's love for her offspring.

She bears with them, endures pain and privation, suffers with them, and in their joy rejoices; even as our good Father, we hope, doeth unto us. She loveth them in good and evil report; she is constant and well wishing. Her sufferings cry unto her Father in their behalf continually. Love is blind unto all faults; it vieweth all things in the eternal light of goodness. Far better love blindly, than to love not at all.

CHAPTER XXIII.

OUTWARD AND INWARD WORLDS—SPIRITUAL STRENGTH
—FAITH AND WORK—GOODNESS AND LIBERALITY—
WORDS AND WORSHIP.

OH man, if thou art capable of so much, and art so little, what must thy Father be? Great beyond conception. Good beyond measure. And loving beyond our greatest power of feeling.

His love filleth space with happiness. The morning stars sing praises in it, and the universe rejoiceth. All he hath created are in and bound by love. Everywhere this joyous feeling carries its binding influence. Everywhere, from the atom unto Deity, all things are bound by His love. Love boundeth the creation, whose center is God, and his messenger light.

Let philosophy drop its mysteries, and view this plain truth. God is the center of all attraction. The attractive power is His love, and the understanding of this coming to man is His purest Light. The love holdeth and cementeth, and the light giveth life. Without love the creation were formless; and without light it were lifeless; and without God, the center of them, no thing had been.

There is no outward cause. God dwelleth within. He is central. All power dwelleth in Him. Those little forces which man can, in a measure, control, are little branches of that great central idea whose wisdom holdeth all things in harmony.

Thus can thou see in thy minute wisdom one little ray of that great light. And as thy mind, in its littleness, sees one little truth revealed in thee, so does the Divine mind know all things. God's wisdom is thine just so far as thou can see.

To me this is perfectly clear. My mind, or its central

light, seems to travel instantly through untold miles of space, and seeth God's love, holding in its grasp comets and bodies which the eye of man hath never seen; and yet I sit here, the humblest, weakest child of God, endeavoring to illustrate one little piece of truth whose dimension is the least of atoms.

Yet, oh God, this is mine! This little understanding which thou hast revealed unto me is worth ten thousand worlds. Yes, this inlooking eye of light which thou hast called man, thy child, is the diamond whose brilliant beams penetrate all things. Flesh and blood are not man. They perish, but the child of God liveth. They are the casket, but the priceless jewel is within.

Get thou within thy own household, for therein is thy Father waiting for thee. Dwell not in outer temples. Remember thou can only find eternal wisdom within thee. Thy body falleth and breaketh like the stone, but thy spirit flieth with the light.

Thou art given an inward power which openeth unto thee the channels of eternal wisdom. God's eye looks through thee unto the ends of space, and thou seest goodness revealed in perfect love. Behold how beautiful all things are when seen in his light.

Even as the outer light renders clear unto thy vision the glory of the outer worlds, so doth that inner light of wisdom open unto thy spiritual vision inward worlds of happiness which thou can enter. Even as thou art an outward child of man, so art thou an inward son of God.

With man's eye thou seest only imperfections. Thou viewest things not as they are, but as thou art. But when thou dost enter within, and thy Father cometh, then cometh understanding, and thou dost see clearly.

God hath made his truth so perfect that every outward law points unto Him. All outward forms are harmonizing illustrations of great inward truths.

Oh man! when thou dost behold the harmony of God's laws, as exhibited in the outward, remember that all the knowledge thus revealed is known within thee. God's wisdom

remaineth the same, even though no man can comprehend it. Be thou alive, quickened by the divine light.

That being in whom we dwell hath a witness within us which convinceth, and guideth unto well-doing. When we become in harmony, one with God; when His will guideth us, we enter the realms of the blessed, because in his love dwelleth all happiness.

There is a beauty in holiness which surpasseth all outward beauty. God's goodness is eternal. Oh how little is man! Blessed is he who doeth his Father's will.

I have been shown the value of one good action. Behold it shone as a star of the first magnitude. A gem most beautiful to behold—placed in the center of the forehead of him who was faithful, and it shone with an heavenly luster.

Its light was eternal. Sun, moon, and stars vanished; their mission was ended, yet the good action did shine brighter in the light of eternal day.

Blessed is he who loveth goodness for itself alone. Blessed is he who can do one pure unselfish act, for he doeth the will of the Father.

Oh man, know this truth and heed it well—goodness alone endureth. By thy fruits art thou known. One good action is worth to thee far more than the whole earth.

Have faith in thy Father, thy Creator. This is the only faith thou wilt ever need, for this covereth all. His goodness filleth all things and all places.

Love goodness for itself alone. All goodness is fruit grown from love in purity. No man doeth a good action unless God's love be in him. Love sanctifieth the deed, and it becometh good.

Thou can do no good thing in hatred or selfishness. When thou would do a good deed thou must take with thee thy Father. Thou must not be seen of men. If He see thee, that is sufficient. Goodness is all inward but its covering; its effects may be seen by the outward eye.

If thou clothe the naked, the enduring warmth lieth in thy own spirit. Thus the outward act warmeth thy spirit by a fresh supply of love, while it also warms the naked body of a

brother. And, perhaps his spirit is also warmed by the love thou hast imparted in the action.

There can be no love wasted, neither light, nor yet truth. These are divine attributes, and are perfect. They are in harmony in all things, and in the creator of them. Every action in harmony with them raiseth man higher toward perfection.

Get thou above the animal comprehension.

Learn to act as becometh the son of God. Remember thou earnest what thou dost receive. As thou dost exercise the holy parts of thee, so do they grow. Thy stature in God's presence is just so large as are thy good deeds. Thou only knowest truly those things which thou hast done.

Hast thou ever done one good act? Hast thou ever purely loved goodness? What is all this earth to thee? If thou did own it, could thou stop its course? Or could it stop thine?

Cast its cares from thee; be not bound by them. Perform thy duties as if thou wert their master. Surely God did not make this earth simply for a prison, in which to confine not only the bodies but the spirits of his children.

How can thou serve God while loaded down with earthly cares? How can thou receive his wisdom, or act in his love, when thou art inwardly full of dust? Dost thou not know that this earth is not thy home?

Thou art in God's first school. The rudimental truths of the creation are around thee. Learn them well. In thy daily walks gather home large sheafs of wisdom. There is nothing in vain in all the outward. The whole universe is teeming with truth; everything thy eye beholds, and every sensation received by thy animal senses, is produced by truth.

Now, therefore, if thou root in the earth as the swine, still truth is there. If thou swim in the water as the fish, still there is truth all around thee. Whatsoever thou doest as an animal, still wilt thou receive thy animal measure in fullness of truth.

When thou dost become an animal, then God loseth a son, and thou dost lose all worth having. The swine find that in the earth which is their reward for laboring, and are well

satisfied. If the earth satisfy thee, thou art not far above the swine. All things which God hath made are good, and impart happiness one unto another. If thy aspirations never get above the outward world, still thou wilt find therein thy deserved amount of happiness.

There is a power within thee which refineth the earth. Thou hast God's own refining fire within thee. The swine find the corn planted in the earth, and can draw from it all the outward enjoyment unto it belonging. Thou seest it growing, blossoming, and bearing fruit a thousand fold. Thou addest unto its time thy future, eternity.

Thou can take the simplest outward truth, and extract therefrom truth which is immortal in thy existence. This places thee above the earth. This power is God within thee, quickening and bringing into life thy spiritual perceptions. God, our Father, the Creator of all, is a spirit, is Spirit. He made all, and therefore all must harmonize in goodness.

Now, therefore, whether thou delve in the earth, or search in spiritual things for eternal wisdom, there is reward for thee as thou hast earned.

Turn thou to that inward source of worlds. Is it not more noble to create worlds than to be created by them? Is it not more noble to govern the outward than to be governed by it?

There is a light within thee which shineth brighter than a thousand outward suns. It revealeth all hidden things. It createth all things, outward emblems and inward truths. All things are in his light rendered plain, clear, and lovely. Is this not truth? Hast thou not seen this light? Has it not shone upon thy chaos, and did not myriad worlds spring into existence instantly? And wert thou not ruler over them?

And is this light animal in nature? Can thou produce it at will, or destroy it at pleasure? Oh man! thou knowest not thy power, nor yet thy weakness.

Thy happiness doth increase or diminish in proportion as thou art governed by this light. This is the power which guideth the children unto their Father. This giveth them knowledge of happiness above and beyond the world.

The looser thy hold is upon the outward, the nearer art thou

unto true happiness. The animal hath no comprehension beyond the earth.

Thou can receive no lasting good from anything which decays. Thy nature is eternal. The truths which sustain thee and thy spirit are the same which sustain thy Father in heaven.

Thou dost eat at his table. Thou art his child. How barren is the earth to thee; it is a barren desert unto thy spirit. Thou dost hunger and thirst, and it cannot fill thee. Thou art buried in its shifting sands, and beaten against its rugged rocks, scorched by its suns, and thy feet are ragged and torn, but above all this thy spiritual body walketh heavenward.

Is it possible for man to gain this high standing? Is it possible to daily crucify every outward feeling, every fleshly desire? To arise every morning with the light, and walk only as it is made manifest? Is it possible for man to carry earthly cares, yet enjoy holy peace and happiness?

It doth appear unto me that no man hath ever fathomed the most sublime depths of man's nature. What it pleased God to make man himself knoweth. The hidden things of the earth some find, and reveal their beauties and usefulness. Others seek the far-off bodies of space, and study their laws and nature. Others leave all outward things, and in the depths of thought find their heaven.

And let us search on the mountain or in the valley, in the ocean depths, or among the bright worlds mirrored in its transparent waters, still above, around, in us, over all is that One, that life-giving presence we ever call God.

Thus to thee, thou center of all goodness, do all aspirations tend. Thou drawest our spirits homeward by the gentle cords of perfect love. And thou dost light us that we need not stumble. Surely this burden of flesh should be easily carried with such help as thou givest. It is. But what man can always remember thou art near? How often we worry under a load that, with this remembrance, would be rendered light indeed.

All of man's power lies in his spirit. That is the central

shaft whose motive power is God. Animal strength and animal courage are imparted by God through natural laws, but spiritual strength and spiritual courage are above the law.

What thou dost eat of the earth doth not impart spiritual strength. Clothe thee in perfect garments. Let God's love, like a coat of heavenly mail, fall around thee. Toward him thou art journeying. Light attracteth light.

Thou requirest both faith in God and good works. Thou requirest the light of wisdom, and the love which knoweth not itself. Thou requirest truth. But above all these dost thou require his daily communion with thy spirit. All these things thou can have, and if he is afar off thy happiness is imperfect.

It is his divine presence which quickeneth all. If he depart from us, these attributes of his nature weaken in us instantly. One instant we feel strong and steadfast in the light of truth, and the next we fall, because in losing humility we have closed our ears against his voice.

He is not an arbitrary master. Our ways are so imperfect, and our understanding so small, that we cannot comprehend what is best for us. If thou have faith in God, let it come through a good understanding of his ways. Do not profess faith in his goodness until thou strive to be good.

Do not make thy faith to be noisy and hollow as the drum.

Blind faith is no ornament unto man. Faith void of understanding is dead. Of what avail to say thou believest in goodness, if thou strive not to be good? How dost thou believe God doeth right always, if thou strive not to imitate him? Such empty profession would seem foolish unto man; how, then, must it seem unto perfection?

It is hard for man to believe those things which have not been realized, to a certain extent, in his own experience. Understanding is the surest foundation for faith. Thou must understand some little of God's goodness before thou canst have faith in his power. Thy faith groweth with thy comprehension. How can thou believe any given idea to be correct, unless thou know something of it?

Faith hath no elevating power of itself alone. Faith to

elevate man must grow out of his understanding, and cling with confiding trust unto his Father. If man have no faith in God's goodness, does it not therefore exist? And if he have faith that God is not good, does he therefore change?

Thou dost not measure goodness unto God; he measures it unto thee: and, have faith as thou wilt, he changeth not.

Get thy faith on a solid basis. Open thy eyes to the light when thou would worship God. Saying thou hast faith in God will not render him blind like unto thee.

Of what value can thy faith be unto God? is he not perfect without it? Is thy faith necessary unto his happiness. Understanding of his goodness and love produceth faith therein. All faith, to be of value unto man, must be experimental. God's truth is practical.

If thou do no good deeds thou hast not faith in God, no matter what thy tongue sayeth.

Doth he not produce all goodness? Are not all things his? all wisdom and all truth? Does he not know us just as we are? Then what folly for us to continually call upon him to look at our hypocrisy. Let us not strive to make ourselves less than we would be if we strove not.

If thou hast faith in God, get thee to work. He hath need of such on earth. Thy tasks shall be pleasant, and thy reward great. Oh if thou hast indeed faith in him through an understanding of his goodness wrought in thee by thy own exercising of his pure attributes, thou art indeed blessed.

If thou hast this faith, thy whole earth is overcome and moved from thy pathway. Mountains depart at thy bidding, and thy mind ariseth free, clear, and strong. Light, the right arm of God, cleaveth asunder all obstacles, and thou journeyest on in wisdom toward the land of perfect love.

Be not cramped or bound by anything any man hath ever said. When God made thee to be man, he made thee second only unto himself. He will never ask thee what another taught, but how thou didst act. Another's faith does not affect thine. God is capable of drawing all lines of distinction. Light measures thee perfectly.

Faith is a good friend when rightly secured, but it is a

follower of wisdom. He who hath enduring wisdom will have faith in God. Unguided and unguarded faith leadeth astray. Seek only for goodness, and thou wilt seldom get astray.

Confidence in our heavenly Father begets a tendency to imitate his ways as they are rendered plain unto our understanding. All wisdom surrounds man; he cannot get beyond or above it. The light of wisdom penetrates his soul, and prompts him unto good deeds and acts of holiness.

Do not confound goodness with liberality; they are not necessarily alike. Goodness always groweth out of God's love: liberality may spring from man's vanity. He who giveth a mite in perfect love giveth more than he who would give a world without the love. Goodness and enduring charity go hand in hand. Liberality is oftentimes seen in company with the lower passions of man's nature.

Aim high, thou son of God. Stoop not to the base things of earth. Learn to look upon all of man's doings as only worthy in proportion as they are good, and thou wilt become very independent of him. Not that thou should keep aloof from thy brother—far from it. Thou should love him, and in love assist him onward toward perfection; but the way to do this surely is to act only in accordance with his Father's promptings within thee.

Of thyself thou cannot render man happy. Thou may help by administering goodness unto him, but within himself must he look for happiness that is enduring.

Thou cannot feel for him, neither understand for him. His joy thou may witness but cannot feel.

Keep in thy own sphere of action; God doth not call thee to act for another. If thou be true unto thyself, thou art as near right as thou can be. Within thee is thy sphere of action made manifest. Thou can better serve God in quietness than in turmoil.

There is no harmony for man save that which results from each one keeping strictly within his own place. The instant thou judge another, and strive to guide him, that instant art thou wrong. How dost thou know what is his duty, or how he fulfills it?

Do thou purify and exalt one man, and thou hast done a great and good deed. Let that one be thyself. Do not get in haste to do God's will; perhaps thou dost not see clearly. Better wait awhile than act too soon, especially if not clearly and coolly convinced thou art right. And even if thus convinced, thou may be very wrong indeed. Therefore be charitable to thy brethren.

Whatsoever the Father hath for thee to do will be rendered plain unto thyself, not others. Be not guided or governed by man, neither guide nor govern him. If men choose to quarrel, it is themselves that lose.

Be not like the hurricane, which tears the forest to pieces, laying waste everything in its pathway; but rather be like the warm sunshine, which nourishes every flower and tree into new life.

Light and love in the spirit of man do their work in quietness and peace. It is their mission to overcome the raging passions of the animal, and guide it unto a noble manhood.

Even as the sun riseth in the morning, so riseth the light in man. It cometh up out of the darkness at the sound of God's voice. It shineth in man, and his vision is clear. It revealeth, and he understandeth. And with the understanding cometh a feeling which is love.

This is all inside of man, in the inner depths of his spirit, where no man can see or hear, where none can make afraid. Thou dost look toward God, and the light is too great for thy spirit to bear. Thou art dazzled, but not enlightened, by his great purity. Sufficient unto thee is the fullness of thy measure.

If filled with light and love, thou art in heaven.

Seek thy Father, oh spirit of man. Search for him everywhere and in all things; at all times and places listen for his voice. His counsel is perfect, and his wisdom pure. He is in all places where thou art; in all thy thoughts, and seeth every action. Be not afraid, but learn to love his company.

Do not expect God to be governed by thy appointments. If thou go to a certain place to worship, must he therefore manifest himself unto thee? Can thou order him to meet thee in

an outer temple to receive thy homage? And if thou order, must he obey?

If he have countless millions of children, art thou better than any other of them? There is great difference between worshipping for the good opinion of man and worshipping God in humility of spirit.

If thou worship in spirit and in truth, what matter about the body? If thou worship in spirit, thy body almost loseth consciousness; thou carest not for it while enraptured in the visions which light revealeth. If love warm thy spirit, thou art above the body and the place it is in.

If love and light are not in thee, thou cannot worship God.

If thou love not, thou cannot be a disciple of perfect love. And if light hath not illumined thy spirit, darkness is in thee, and thou art not a disciple of the light.

If light guideth thee unto thy Father, love doth reward thee. Love filleth its votaries with happiness. These lasting, eternal essences, emanate from Deity, our Father in happiness.

What is God? Every man almost hath asked himself this question. It is said, "God is love," and it is true God loveth, but love is not God, for every man knoweth it must have a cause. Love bringeth the feeling of his presence. Without love we can never know him.

God cannot be material, for all matter changeth, and perfection cannot change. Unto every man he is the fullness of his highest conception. That which light revealeth is unto us part of him.

We cannot know what he is, for we cannot get above and beyond ourselves. When we would worship him, let us remember that all is known unto him long before we speak. And it would be well, perhaps, to say as little as possible.

Reduce thy life to the simplest possible state. Let all thy actions be truthful. Love all mankind with a love above the doing of little things. Be guided each day by the light thereof. Be honest, just, merciful, and generous; and, above all, be thou charitable.

If thou thus live in thy daily life, what need thou say unto thy Father with thy tongue? Is he blind that he cannot see?

or deaf, that he cannot hear? When men are seeking forms in which to worship God, do thou walk away, for verily he is not there.

He cannot be worshiped by rule, for he is above all law, and so is the spirit of man. The body, which alone is subject unto law, cannot worship God at all. The spirit doeth worship, but the body knoweth not God. Matter is lighted by the outer light of the sun, but spirit is subject unto God's own wisdom revealed by his light within.

If thou would worship God, act nobly. Thy voice is no better than the voice of the wind which bloweth. Thy tongue is flesh, and cannot worship in spirit. All it can do is to give words to feeling. If the feeling come from the fountain of purity, all wisdom and all love, there will be no words found which will embody the feeling.

Let thy body be subject unto thy spirit, and thy spirit subject unto the guidance of thy Father's spirit, and thou wilt worship him intelligently. Be led into no excitement, for therein charity dwelleth not. Thy zeal will never increase thy own understanding, or thy brother's good.

Thou art very imperfect, and perhaps thy zeal is wrongly directed. Thou may see almost clearly some great truth, but can thou therefore show it as clearly unto a brother? His light cometh from God, not from thee, therefore thou to him art in the dark until the two lights perfectly harmonize. Do thou know that thou lovest thy brother, no matter whether he know it, thou art recorded in the light of heaven.

Do good unto all mankind, for all are brethren, all are children of the great one. Do unto all as light and love shall guide, and thou givest credit unto God. This is praise which causeth thanksgiving in the spirit of man.

Be not empty and noisy in thy profession, but be humble, and let charity dwell in thee. Never let excitement cover thy judgment. Thou art in eternity now; there is no occasion to load thyself with useless cares, they bring no strength, but rather weakness.

CHAPTER XXIV.

WHAT IS GOD—SPIRITUAL CAPACITY—HEAVEN EVER PRESENT—GOD'S KINGDOM WITHIN—TIME PRESENT ETERNITY.

OH how little we know of our Father! His light refineth our understanding, and his love giveth us peace and happiness. His truth is our daily staff, and yet we know nothing of him above the fullness of our little measure.

We each one measure and build our God, and then do worship. This is not God the eternal and unchangeable; it is only our image of Him which goeth on before our earthly nature even as a pilot hunting out for us the safe and sure way unto that higher state of wisdom and purity we are all seeking.

We all do know we have an inward power of discernment which revealeth unto our understanding truths of an inward nature: truths which have no connection with the outer bodies of the universe.

Can thy eye see light? Can thou see love? Can thou see charity? Yet are not these nobler than rocks, or trees, or rivers? Is there not an inward eternal world of virtues, of which God is the central sun and we are all rays of his glory?

Is there not an eternal world of goodness within? We dwell among shadows on earth which measure time. In that immense world, or state of existence, there is nothing which can be measured. Who can measure love? or lay boundaries unto the light of wisdom? or limit perfect charity?

In the outward all things are emblems of truths which are within. A tree or rock is living out, and making manifest some great truth within them. The outward is but the refuse matter of the inward. However lovely the outward may appear, it changeth and passeth away, for thus is its mission fulfilled.

The earth and all heavenly bodies are of no value compared with an upright, holy man. Within him are essences which all this bright array of worlds cannot produce. They have no SPIRIT. This is the seed of man, planted in him by God himself. It is in harmony with all the nobler qualities of the divine nature.

Oh man ! when thou askest what is God, it were easier to seek to know what am I ? What thou knowest of God is what thou knowest of thyself. Thou can gain no exalting knowledge of him by those things outside of thee. Of what value is astronomy to the ox ? or chemistry to the ass ? It is man, the son of God, within thy nature, which all things refineth.

If thou knew all of truth, would truth be any less ? Thou may be full of light, and yet cannot measure one particle of it. Thou may love purely, and yet waste none of thy spiritual strength.

If thou take an outward substance to build an outward object, thou must change *it* ; but when thou takest unto thyself any divine quality with which to enlarge thy wisdom or capacity of happiness, then *thou* must change. Herein is seen the difference between the outward and the inward ; the inward being eternal and unchangeable, and the outward being continually changed.

Thou spirit of man, cling unto those bright worlds revealed by light and love. Thou wilt therein be shown beauties which change not. Herein dwelleth the Father, and thou shalt see and know this to be truth. Thou shalt know what it is to be man, the son of God. Man, the child of earth, dies ; but man, the son of God, liveth forever.

When the divine light shineth upon thy spiritual nature, then thy nobler qualities spring up, blossom, and bear fruit. Even as the outward sun draweth life from out the earth, so doth God's light and the warmth of his love draw out of thy spirit brotherly love and charity, and they grow, and bear fruit which are most acceptable unto all.

These are great shafts whose branches spread far and wide, and the fruit thereof is never wasted. If thou love thy brother, thou art benefited as much as he. The inward fruits are pure

and perfect. If thou art full of them, thy actions will be noble and self-denying, proving thee to be in harmony with goodness.

When thou dost become in harmony with goodness, thou art in harmony with all things noble. There is no true nobility separate from the Father. He createth all. Thy power of self-government cometh from his goodness. He hath set thee apart from himself with powers which thou can control. He is the head, the ruler, the supreme all-pervading power; thou can comprehend thy measure of his power, and over that measure thou art the ruler.

Thou hast thy outward universe, and thy inward cause. Thou hast the sun, moon, and stars, revolving around thee in harmony with those which revolve around him. Thy body is influenced precisely like the earth whence it came, and thy spirit is influenced precisely as the Spirit whence it came.

Thou hast so much of God in thee that thou can reject his spiritual influence at will. But in rejecting his influence within thee, thou art acting far worse than if thou should not permit thy body to take food produced from the earth.

It is very essential unto thy well-being that thy whole nature should be in harmony with the divine nature.

If thou transgress an outward law, suffering teacheth thee the law. If thou violate thy duty, as revealed by the light of God's spirit within thee, thou wilt surely lose capacity for receiving light.

There is nothing so noble as doing God's will. All that can exalt thy nature beginneth within thy spirit. What can be so pure as that which he wills for thee to do? Thou art his child. What wert thou before he created thee? and what would thou be without him now?

His will produced thee. The time was when thou wert not. That time hath ceased forever. Thou art one atom of the universe. Thy earthly atom leaveth not the earth. Thy spiritual atom leaveth not the presence of the Spirit whence it came.

There are two vast universes around thee, and thou art in affinity with both. The one is Time's universe, in which thy

body lives, and which is composed of matter of which thy body forms one atomic part; the other is the eternal universe, in which thy spirit liveth, forming one little particle thereof, separate and distinct from all others.

Of this inward universe God is the central sun, and his light and love are as necessary unto thee in spirit as are the outward light and warmth to thy body. It is only the amount of these divine essences which thy spirit concentrates within itself which makes it known among the multitude.

Thou hast a certain spiritual capacity, which, if filled to its extent, maketh thee to shine like a star of the first magnitude. No matter how big thou art, but art thou *filled*?

Wisdom is unlimited; thou cannot hold it all, neither can all men combined know all things. God produceth. Man analyzes truth, and holds fast to that little which fits him, rejecting ten thousand times more than he could hold. That which I hold is mine eternally. What thou dost hold is thine forever. God is rich in blessings. We cannot rob perfection of its purity.

Even as the outward planets of the outward universe revolve around the outward centers, so do the spirits of men revolve or move in harmony in the spiritual universe surrounding Deity, the great spiritual center.

There are suns, moons, and stars among God's children.

The light of God's goodness illumines the universe. A good action shineth in the eternal light. A good thought is the pure atmosphere of the soul. Keep away all clouds. Let the light shine in upon thee, and beautiful things lasting and holy in their purity shall spring up in thee and grow, bearing fruit to the glory of the Father.

In thy eternal progress God's light leadeth the way. Thou canst not proceed without it. Thy earth has its swamps and quicksands, its stagnant pools and noisome vapors, which can only be removed and purified by the inshining of light.

Suppose the outward earth were deprived of outward light, how long could thy body hold life? All outward life cometh from outward light. This is equally true of the inward. Thou cannot be man without the inward light. Deprive thy spirit of that, and it becomes stagnant. Progression will cease, and thou will lose all enjoyment.

Oh, if man could only believe that there is no enjoyment save that which ariseth from goodness, how much more rational would be his actions!

Thy outward body and all its requirements are good, and fruits of goodness when properly directed, but they cannot be properly directed, unless thy spirit is in harmony with the center of the inward universe. This must be plain unto the man of least understanding.

Thou did not produce thyself, therefore thou art more ignorant of thyself than the one who produced thee, and therefore, again, what can thou do sensibly but go to him for instruction? Keep in harmony with thy Father in happiness, and thou wilt not get out of thy course in the heavens. Light will guide thee, and love reward thee, and truth will dwell within thy understanding.

Now, therefore, do thou study the inward motions of thy spiritual body. Seek the truths connected therewith. Search with thy taper lighted. All darkness and all light surround thee. Between these thou dost move. Light is divine wisdom in thee made manifest; darkness is the want or absence of light.

Ere thou can become a child of understanding God must call forth the light in thy soul. The light shineth upon thy spiritual chaos, and gradually a world groweth into existence, and thou art in the heavenly garden thereof. This is the creation of man in the animal. This is thy childhood. Everything in this garden is lovely, good, and holy to thy childish view.

All things are good and holy herein, but all things are not thine, and do not fit thy understanding. Thou must arise and assert thy manhood. Thou must search all laws, and all material things, and all that is immaterial, for thy share of happiness. When the light shineth in thee, then dost thou move.

Thou must take the bitter fruits of knowledge as well as the sweet. He is not wise who only knoweth the bright side. All truths have a shadow which groweth less as our own brightness increases. We are placed at the beginning.

Thou can learn what is not happiness through transgression, but happiness cometh from fulfillment. Outward or physical enjoyment cometh from the fulfillment of outward laws and relations; inward happiness ariseth from dwelling in harmony with thy Father in spirit.

Remorse ariseth in the outward from violating outward duties, and in the inward it ariseth from sinning against the light.

Man, unaided, cannot resist temptation.

Darkness surrounds all flesh. All flesh is darkness in man's nature. The divine light is within him, and while he is obedient unto its promptings, darkness is far from him; but when obedience ceases, then the darkness of remorse and doubting cometh in, for the light hath gone out.

Of what use is man on earth when he ceases to do good? If thou dost not light thy kind, or love them, or make manifest truth, of what use art thou? Animals perform thy outward labor, and thou dost not perform anything inward! Of what pleasure can thou be to thy Creator?

Oh Father, let thy coming be looked for with pleasure. Let us learn to love thy presence. Remove temptation from before us. We are weak indeed when left alone, but very strong when thou art near.

Among thy myriad children how very small must one appear! Yet small or large, within thy goodness we are as a drop in the sea, or as an atom unto immensity.

We cannot comprehend perfection, neither can we comprehend our imperfection. He that hath felt thy love hath been filled with happiness, but art thou less? Oh man! In that vast world wherein God dwelleth time is not known. There is no night to separate the day of goodness.

Who can measure thought, or bound an idea? Who, then, knoweth what the spirit of man is? One thought, one bright idea hath filled thee full of happiness, but not one ray of light gone, not one atom of goodness is lost.

Thus perfection measureth all things, filleth all things, is above all things, giveth all things; groweth no less, cannot be wasted. Thus, oh Father, art thou as we understand thee, but what thou art words cannot tell.

We are, and therefore must be, for in thee we dwell and have our being. In thy love cometh freedom, and in thy light cometh wisdom. Oh dwell near us, that we may see clearly thy goodness.

Let thy spirit arise, oh man, and journey toward its eternal home. Let it increase in wisdom and in goodness, and there is nothing in the heavens or on the earth which can obstruct its course. Matter cannot come between the spirit of man and happiness, if the spirit dwell near the Father.

Do not look for heaven in the distance. It is not there unless thou hast driven it from thee. Let heaven be thy every-day happiness. This present moment, if wasted, is lost. If thou art not happy now, when wilt thou be? Is not eternity an eternal now? Is not God ever present in goodness, love, and mercy? And if we know it not, are we not losing precious hours and days of enjoyment?

Let us not lose the present in dreaming of the future or regretting the past. Life is real. God is the great life-giver. Thou livest in him, and he dwelleth in thee eternally. Thy spirit hath free access unto all things. There is nothing can its course obstruct while in harmony with the Divine will.

All is subject unto thy command so far as thou hast wisdom. If thou could know all things thou could do all things. Thou hast freedom in the truth, and only thus. Wisdom exalts thy understanding. It leads into bright and beautiful regions of thought. It shows thee the loveliness of truth, and giveth thee feeling which is happiness.

Happiness cometh unto man in wisdom and in love. No man hath tasted happiness worthy of man unless he hath known that love which cometh with the Father's coming. No man can enjoy happiness in ignorance of God's greatness.

When man's spirit hath enjoyed a draught of pure happiness, the memory thereof exalteth his nature. It is above all animal sensation. Holy and pure, offspring of goodness given by God to man, his child, alone. The animal enjoyeth its measure in fullness, in ignorance, but man's highest happiness must come in highest wisdom and purest love.

Yes, man, thou wert created to comprehend God's goodness,

and in the comprehension thou findest the goodness ; it plays upon thy spiritual nerves, and thou art happy—in heaven. Wisdom will not stoop to thee, thou must climb to it. If thou do fall and stumble again, get up and journey on. Be never discouraged. God's goodness is not limited by thy transgression.

Honestly seek, and thou wilt find. Be true in thy desires, and thou dost enter into affinity with all things holy. Whither thou goest wisdom's doors are opened unto thee, and her light goeth on before. If thy desires be not for the truth, wisdom's doors are shut against thee, and thou has barred them fast.

All the men ever on earth could not open God's temple of wisdom by force. Her doors are not of stone, or wood, or iron, or brass. They are of charity, humility, purity, and honesty composed, and are too strong to be forced open by fleshly desires, yet too weak to resist the humblest, weakest child God hath on earth in affinity with him.

There are privileges for man of which he knoweth not the least. Yes, thou son of God, thou wilt yet see the glory of thy Father's kingdom, thy own spirit. To thee his kingdom lies within thee. Thy aspirations arise in purity of desire for goodness, and behold he is there in the goodness which is done unto thee. Tempt him not to leave thee.

Lose not the present moment. There are higher and holier truths in waiting for thee. The present is the key of the future. Thou can never advance beyond the present. It is always with thee, therefore do righteously eternally now, for thou hast only this moment.

The comprehension of Deity perceiveth instantly all, everything. Present, past, and future are naught to him, for he is perfect.

Time passeth on through thee, and if thou art true unto thyself, its waters nourish thy being into larger and stronger growth. It runneth out into the vast ocean of eternity—God's eternal now.

Time, like a river, floweth on, and on forever. Man divides it, measures it, and maps it out, and it goeth on unheeding him and his as though he were the veriest atom in the universe.

Time is the present of eternity. Our eternal experience commenced in the time of our first understanding. As time rolleth on, our memory collects out of its flowing waters bright gems of wisdom, sparkling truths, and hallowed feelings, and they are stored away in our central storehouse, with us now and forever.

Hold fast unto nothing but that which thou knowest to be truth. If ten thousand men say thou art wrong, are they therefore right? God is no more in ten thousand than in one. Thou stand by thy light, and they cannot move thee. They cannot light thy spirit, neither can they darken that which God maketh light.

Time maketh truth manifest in the outward. And as it goeth on we learn that outward truth is beneath the height to which man's spirit is capable of soaring. Thou wilt find no eternal happiness in time. All relating unto time is measured and weighed, and governed by outward laws.

It is thy rudimental school. Thou learnest thy connection with all the outward universe while dwelling on earth.

God is in time as well as eternity, but when he teaches thee thou receiveth truth which time cannot affect. His lessons are ever present around thee, and the outward objects of time are the outward examples by which the inward cause is proven. But that which thou dost receive from the lesson is thine forever, and will remain unsullied by time.

In time or eternity, on earth, or after thou hast left it, thou art the son of God and the ruler over thy own destiny. Guide thy bark with care. In the fast-flowing waters of time there are numberless barren islands, and rocky cliffs, which will wreck thee most surely if thou heed not the light.

Above the dashing waters shineth the light, rendering plain unto thy vision the dangers which lie below. Mark it well, and heed its guidance, for it alone can save thee. God's light placed upon the outer shore of time to guide his children home.

Outward truths are good, and their nature holy and pure. But they are stationary examples of God's goodness. It is within thee that they become eternal. Thou dost add unto

them thy spiritual perceptions, and they assume in thee eternal life, becoming part of thy spiritual wisdom.

If thou use them not thus they die with thee, so far as thou art concerned, and thou wilt find at death that thou art very small indeed in the spiritual presence of Deity. If thou art not familiar with the light, how can thou see?

Time, and all it governs, change and pass away. It constantly rejects thee. Thou may cling unto its objects, and they perish in thy grasp. Thou may worship its idols, and they are broken in pieces before thee. All things seem to say, "Thou son of God, come not to us for comfort or wisdom, we die in the present, thou livest forever."

When thou dost descend unto the animal sphere of action, where, then, is God's son in thee? Can thou reduce spiritual light or holy love unto animal instinct? Nay, verily. When thou dost strive to do thus, thou art rapidly descending in thy course, and light is fast becoming obscured by the darkness of thy outward world.

Every outward truth hath its shadow, but in God's truth there is no shade. Purity is transparent, but impurity is dark. The light shineth upon thee, and thou dost send forth bright rays in honor of Him whose is the light. If the light shine not, thou art no more than an outward animal, the veriest slave of time.

Thy will, oh Father, be done. Let not our darkness repel thy light. Let us shine in thy firmament as enduring stars, giving unto thy truth and thy goodness all glory. Were we perfect we would cease to be, for thou art all perfection.

Our oneness cometh from the earth. Our darkness revealeth our individuality. It separates us from the great center. The light shineth upon us, and immediately we are revealed unto the Father of light and love precisely as we are.

On earth darkness bringeth us our rest, outward and inward. We are regulated in such manner that we cannot consume our being. The father is continually making within us new worlds of wisdom or love out of our chaos—that part of us which is dark, void, or earthy.

When He says, "Let there be light" in our spirit, how the

clouds recede, the waters move back, and the dry land appears. And upon its surface come forth first the least truths, simplest forms of life: little vegetables so trifling that they cannot nourish life in man.

As light increases, all the land upon which we dwell becomes covered with beautiful truths, pure love dwells with us, and we shine in happiness.

But the night cometh. We all have darkness in our being, for we are all imperfect. In the night we strive to act of ourselves, unaided by the light, but we stumble and fall. This is the darkness of our nature, relying too securely on our own wisdom. We had nothing before the beginning; we are not self-creative, and we can only receive wisdom of him who made us, for he alone can know what is necessary unto us.

He alone knows what light we will bear, what love we can feel, and what truths will suit our understanding. We regulate our capacity by faithfulness. We receive from perfection perfectly. That which is received blends with our imperfection, and we grow in proportion as we receive. Blessed is he who receiveth humbly and thankfully.

He who carries out faithfully in every day action those duties which are made manifest by God's light in his spirit, is an ornament to the name of man. He is in spirit what the sun is in the outward universe. Others will shine from light of God through him reflected. He giveth light and warmth to the spirits around him. He is a staff to the weak, and companion to the strong. He is all God's earthly child can ever be.

God doeth good, and that continually. He is thy noblest instructor. None other can learn thee rightly. None other made thee. Thou art one; once wert thou made, and by one alone, who is called God. He is one and indivisible; perfect. In Him is all wisdom created, all love centered, and all truth contained. All which thou knowest not is in his wisdom plain and clear.

He is above and beyond all, yet stoopeth to answer thy sincere prayer. Guideth myriad worlds, and thy faithful steps as well.

His love cementeth heaven in one pure happiness, and it is

in thy little spirit now with one drop of its great joy. His truth is himself made manifest in all things, in outward worlds and inward glory. His word is in thy spirit heard, low, soft, and tender as the very life of all love.

Thus thou believest Him to be, oh weak man! Thus dost thou portray his perfection! Oh, knowest thou not this is what thou wilt yet become? Where will eternal progression lead thee, if faithful in well-doing? God is God. What more can thou know? Thou feelest Him in thee, but the feelings are thine. He gave thee power to feel, and that which produced its action, but it all lies within thy own imperfection.

What, then, wilt thou follow? Follow truly thy own highest idea of God, and, no matter what he is or where, thou wilt never go far astray. The noblest on earth is a true man—one true unto his own inward nature. He is as much above the earth as is the Creator above him.

Learn to be faithful unto what thou believest to be His will concerning thee, and thou wilt shine in spirit as the sun in the firmament. Thou wilt bring forth light and life from darkness. Chaos will shape new worlds at thy command, and they shall bear fruit in honor of God.

All truth which thou knowest not is chaos unto thee. God's light shineth in thee, and life cometh forth new, clear, and beautiful. Is not this true? Without his quickening power illuminating thy spirit thou art but an animal. If his light do not act on thy perception, thou cannot see. Thou cannot create wisdom.

Thou art indeed a great and grand problem. Containing the highest light and lowest dust in thy being, capable of holy communion with God, yet inheriting all passions common unto the lowest animals on earth. Thou hast the highest tone of heaven and the lowest tone of earth blended in thee. There are essences of myriad worlds in thee. How else could thy mind receive parts of all truths, from the least unto the greatest?

Thou, as son of God, art heir unto all wisdom. Wisdom is God's throne. Upon it he sits, and at his feet art thou. Upon his right is Love, and upon his left hand is Mercy. His staff is Justice.

Light beameth from his countenance in brilliant streams of inspiration. Around his throne are assembled the spirits of just men made perfect in manhood. His light, his love, his wisdom and truth, are their daily bread. They hunger not, neither do they thirst, for he is there.

Strive on, strive on, thou earth-clad spirit. Never weary in well-doing. Remember thou art eternal in nature, and eternally the son of God. Whatever thy trials or crosses on earth, bear them with a strong spirit, strong in thy Father's love.

Remember, love is thy Father's happiness. Thou art very near unto him when acting in real forgetfulness of self. When thou dost simply carry out in love that which his love hath required of thee.

The road to happiness leadeth through man, and on toward God. Each one hath his own road. It hath its own signs and marks, which none else can understand.

Thou drawest thy children homeward, even as a mother's love draweth her child. Blessed are they that heed thy voice. Blessed indeed are they that feel thy love in their inmost spirit. They are not only happy themselves, but strive in the fullness of divine love to impart happiness unto all others. They know all men as brethren, all as children of their Father, and they are happy in aiding them toward him.

CHAPTER XXV.

GOD MAKETH NO PROFESSION—PURITY OF LANGUAGE—THE
SPIRIT'S VOICE—CHARITY—TRANSGRESSION—GOOD IN-
TENTIONS.

WHEN love dwelleth in the spirit of man, his wisdom is tempered with humility, his judgment with mercy. There is nothing great but goodness. There is no higher title than MAN, the son of God. No man can be more than this. He dwelleth in the Father, and the Father in him. Seek no resting-place between thee and God. There is no other being who can guide thee. Thou cannot enter the presence of God until thy own eyes have become accustomed to the light of his countenance.

This light emanates from him, and reaches thee wherever thou art. Thou must learn it in little things. Thou must begin at the beginning. Remember his staff is justice. Thou can only see with thy own eyes, and the light of thy eye instantly reveals thee as thou art, and places thee where thou dost belong.

Therefore judge not a brother, which thou art incapable, but strive to shine in thy own light. Wisdom groweth in thee as thou growest in the outward. Let judgment keep pace with wisdom and let love and mercy go on before. And when thou art judge, remember charity.

Write thy name in good deeds in the book of life eternal. Let it shine even in the presence of Deity, as one who dared do good even though opposed by all the earth.

Thy spirit is even like unto the diamond. Thou must have the earthy natures removed from thee, and be polished well before thou wilt shine in the true light. Every man hath a jewel within him, which will reflect one bright ray of his Father's glory, if he be cleaned and polished well.

Let every one attend unto their own duties. All the disorder and confusion in the world among men, arise from men leav-

ing their own work and striving to do that which another's duty requireth.

Man's light cometh from within, and he must clear away the obstructions, so that it can flow outwardly and do good to man.

If any man profess much to thee, go thy way—he will not practice. God maketh no profession. Thou needest no mask to deceive man, and Him thou cannot deceive. What satisfaction can there be in hypocrisy? Why live continually in fear? Why seek to wear clothing which is not thy own?

Have faith in thy own manhood. Thou art a man, who is more?

This faith leadeth thee directly toward the Father, for all true manhood has its foundation in his attributes.

If thou hast faith in thy own spirit, hinder it not from obtaining true knowledge. Go forward trustingly. If thou aim high, thou will never despise the little actions necessary unto true greatness. God scenteth thy pathway with flowers—are not the stars overhead? Pluck the flower—the stars are beyond thy reach.

Truth is strewn around thee in ever-varying beauty. The effects of God's love are under thy feet, in thy hand and before thy eyes daily, and dost thou see them? He tells thee his love daily, dost thou hear? He lights thy eye, dost thou see his goodness?

Of what advantage are thousands of worlds to thee if thou art blind? Oh man! knowest thou not that there are thousands of worlds in thee glowing in all the beauty of divine light? If true unto thyself, thy own exalted manhood, thou would find this to be truth.

All the outward worlds in existence are not worth the sacrifice of God's humblest child. They reveal their truth unto God and thee. They move and have being devoid of consciousness. They reveal wisdom, yet have it not. Divine light, supreme wisdom controls them, and they prove the wisdom in their harmony.

They go as they are sent. The Son of God goeth whither he will. The universe is open to him. He hath the keys to open, and none save God can shut.

Thou cannot seek in vain. Around, above, and beneath thee, yes in thy very midst, is God, abounding in love and wisdom; hast thou the key marked humility? The unfolding of thy spiritual perceptions is much like the unfolding of the rose. The light and warmth unfold thee, leaf after leaf, until thou art large, sweet, and beautiful in the divine sight.

Thou art destined to give pleasure unto Deity. Thou art to be companion unto the highest. Thou shalt dwell in the mansion thou hast builded in heaven. It shall shine with thy good actions. Thy love shall sweeten its atmosphere with kindness. It shall be fit for the Father to enter, and commune with thee.

Thy food shall the fruits of his hand be, and thy fruits shall give thy brethren pleasure. Thy joy shall be above mirth, and thy happiness be a pleasure to all. Where goodness reigneth, joy is handmaiden.

To bring this heavenly state of being down to earth, thou must seek to dwell in love with all mankind and in humility with thy Father.

Remember his goodness in its perfection and do thou remember also thy own littleness in its ignorance, and if this produce no feeling of humility, thou art small indeed. Thou art no larger than the goodness in thee. That is eternal.

The fruits of a good thought are the feelings which it produceth. This feeling which is thy heavenly happiness is God's love, which is earned by the act of thinking. There is something in thee, which will tell thee when thou thinkest rightly. Thinking is the action of the mind. Thy tongue makes the thought manifest unto others, just as thy hand makes manifest the action of the body. The tongue is the hand of the mind.

Guide thy tongue so that all men shall know purity dwelleth in thee. It should be used to proclaim truth. It should use and be used by God's word—eternal truth.

It were a shame to use God's good gifts unrighteously.

When a thought is formed in thy mind, put it into the balance, and if goodness be not in it, keep it at home. There are enough errors in the world, add nothing to them. Be in no haste to speak, eternity is God's time. He will find place

for all which shall illustrate his truth. And if thou speak not the truth, there is no room in the universe for thy word.

Truth is always beautiful, and if the tongue handles it, the expression or language should be in harmony. Diamonds should never be set in rough or base metal; refined gold of simple chastity is much more becoming, it will even add to the richness of the ornament. Even so with truth, it may be expressed in language which, like base metal, will detract from its value and almost weigh it down into the mire. But when pure, simple, refined language is used, the truth seems mellowed and softened until its rays seem to contain condensed life.

If the fountain be pure, the stream will be transparent if it be not soiled in its passage. If God's light shine upon thy brain through thy spirit, forming an idea, the expression of that idea, simple and pure should be. It should be like the sparkling water to the thirsty man—so beautiful and so refreshing that his whole animal nature returns thanks to its creator while he drinks.

So thy brother's spirit drinks thy pure language, and the taste and feeling which he receives is thy idea mingling with his higher nature. And the spiritual satisfaction is as great as is the animal satisfaction after the cool draught of water so much desired.

Who can measure God's goodness? If we live in harmony with him, all is enjoyment. From our highest spiritual perception down to our least animal want, fulfillment walketh side by side with requirement, and in both we have pleasure. Is this not true? If not, oh man, thou art wrong. When thou dost forget God's goodness, thou dost forget thy own happiness.

Remember always that thou art eternal. Do not speak or act as though thou wert an animal. Thy voice, if attuned in unison with the voice within thee, is sweet and low. Truth must be listened for. Thou need not scream, nor hoot, nor bray, nor grunt, to reveal truth, for no man will receive truth who is not willing to listen to a voice low and mild.

When thou dost speak, remember language is thy servant, not thy master. Make it do thy bidding. It is not perfect,

and never will be, until all the nations of the earth dwell in harmony. Then will the common feeling of love for all, find expression in one pure language, which will comprehend all earthly wisdom, and soft and sweet, as the murmuring water, will flow from one to another.

To hasten this, be simply a servant of truth, as the light shall reveal it within thee. No matter how many theories thou advance, the movement of the whole body of men on earth is slow. Truth must be understood by man, ere he progresses. That is not learned, which can be lost. If thou knowest a truth it is thine forever.

Thou may form one word or one tone in the great language which is to be. All God's children shall come home unto him and shall understand his word and one another. Where pure love dwelleth, there is no need of an interpreter. Does not the babe feel the love of its mother flowing out through her tender tones, long before understanding cometh? This understanding commenceth in feeling, and voice and language carry the feeling.

Love is nature's great language and truth is its expression.

Learn to subject thy will unto God's will. Learn to wait for the manifestation of his will. Unto him all is plain, unto thee all is dark. He knoweth the end by the beginning. His work is eternal goodness, perfect in every part.

Now, therefore, if thy will be in unison with his, thou wilt become a servant of his, and thy work will be in eternal goodness, and thy progression will be sure and steadfast in truth.

Be in no haste to progress. The acorn covered in the earth will in time cause an oak to grow, which is great in its strength. A weed by its side will grow in rankness and stretch forth its leaves, but it is cut down by the first frost of winter. The winter hardens the little oak and again it collects truths of life in the spring. Thus year after year it groweth until its strength is most valuable unto man.

Let thy progression be as the oak progresses from the acorn. Rank weeds may leave thee for a season, but they gather from the soil only those things which would hinder thee, and in their falling and decay they strengthen thee in the truth. The weed

gathers what would injure the oak, and leaves its stalk rotting to enrich the earth around the base of the noble tree.

Be true to thy own eternal manhood. Some men may seem to leave thee far behind, do not follow them; be true unto God within thee. They may be in the truth, and be giving God glory for all they do. They may be most worthy, but thou art most unworthy if thou hold unto their skirts.

Pure love guideth unto all truth. If thou do not love thy brother, thou cannot guide him upward. No matter what forms or ceremonies thou givest him, progression is not in them, but is always hindered by them. There is no form to God's love or measure unto his light. They fill and overflow all, save him.

Thou art man. Love filleth thee, and light guideth, and how much is God weakened? As much as the oak weakens the earth! Let thy leaves fall around thee, and thy fruit grow in goodness, that the earth may be enriched; wilt thou not grow the stronger?

The winter cometh, thou hast trials and temptations, and they try thee well. Thy leaves are stripped from thee, and thou standest naked in the piercing blast. If the truth is not in thee thou art broken as the weed, and must perish. Better stay where thou art than to progress only in accumulating error.

What folly to spend a long life in collecting that which the cold blast of death will shiver to atoms. What waste of time! Is not God's goodness manifested to thee daily, in every step of thy life? Does he not furnish light unto thy eye, and love unto thy heart? Does he not feed and clothe thee daily? And who art thou that spurn these things? Reject the counsel of all wisdom? Turn pure love to hatred? Turn thy back and walk away when he approacheth?

Oh, man, what art thou who do these things? and what is he who beareth with thee in charity toward thy willfulness, and in mercy toward thy transgression?

Holy Father, let us not hinder thy light in its purity. Let us become as little trusting children, forgetting all our own nature and clinging fast unto thee. Truly, we are as nothing,

compared with thee. Our presumption, in its greatness, cannot compass thy mercy, and our waywardness cannot get beyond thy charity.

We know not what is for our own good. Do thou direct us in all things, that thy cause may be advanced in the earth. Let us become living, working men, whose actions shall illustrate continually thy goodness.

Let us receive in humility, and execute faithfully. Let thy light guide us, that we may receive reward in thy love.

When about to do God's will, thy mind and spirit must become calm and still. He speaketh within thee in the inmost depths of thy being. There must thou go to learn his will. That which is required of thee is made plain. All his paths are lighted by truth. The voice of the spirit is felt, but never heard by outer ears.

The ear may be deceived by sound, but the spirit of man knoweth the feeling called forth by the voice of God within it, and will not be deceived. It is deeper, purer, and holier than all. Its effect is happiness and peace, followed by thanksgiving.

Thou may listen forever in vain, with thy whole animal nature; thou may wait patiently, during thy stay on earth, for the sound of God's voice, and not hear it. The sighing winds, the murmuring ocean, the song of birds, and the dreary hum of insects, all tell of it; but unto thee such sound is dead, if within thee the Son of God do not dwell.

Beauty, purity, holiness, love, charity, wisdom—do these dwell in thee outwardly? Of these are thy most refined happiness composed. These are essences of which the most lovely things or voices of earth do not tell.

Outward beauty or goodness may, through the law of harmony, call up in thy being the refined essence of which it is but the shadow; but if God dwelleth not in thee, thou need look nowhere for anything which will give thee lasting happiness.

These essences and kindred virtues form the atmosphere of Deity. These surround thy spirit, when in unison with him. They nourish the plants of his garden, even as the outward atmosphere does the outward things of earth. As the sun shineth

through the transparent air at noonday, so does God shine through all the virtues in heaven. His spirit children grow; and, oh, beautiful thought! they comprehend their growth. They bear fruit of righteousness, and feel the happiness emanating therefrom. They bear lovely flowers, and comprehend that God is pleased with their fragrance.

All outward worlds are but refuse matter thrown out from the inward. Their highest beauties are less to thee than the lowest of the eternal truths within. Life is more lovely than death. All outward nature is but half alive. Life and death, below man, balance. They mingle and blend in all the outward but thee, thou son of God, and in thee is his eternal life.

His thou can know, but all below thee are in blessed ignorance. Through thy spiritual unison with thy Father in heaven thou knowest the truths of life eternal. Thou knowest that life is eternal, and death is not. The animals' eternity is the present; it hath no future hope, and it knoweth not its loss. It hath no real loss, for it hath no aspiration or comprehension beyond present gratification.

Thou art lord over the outward, even as God is over the inward. Thy spirit is as far above animal instinct as is God above thy spirit. Thou canst apply all principles of the universe, so far as thou knowest them. Thou art only limited by want of comprehension.

Thou wilt find a new field of labor opened unto thee. The atmosphere which man breathes must be purified. Wisdom must teach him, love prompt him to holy actions, and charity mark his pathway with peace. Clear away the outward dust, and light will shine forth in strength and beauty.

Every man hath need of help. Take away outward things which die, and give him eternal life. The breath of eternal life put in his nostrils. Let him breathe the essence of eternal things, and his growth shall be in all the nobility of a true manhood.

Be in no haste. God's is all time and eternity. His truths change not, neither do they fade. Thy spirit will learn more in silent meditation than in all the discord on earth. Enter

thou into the temple of meditation, in a prayerful spirit, and thou shalt learn the divine beauty of holiness.

Purity shall exalt thee, and light guide thee unto wisdom. Thou wilt learn why thy Father is worthy of all praise. And thy praise shall be the humble outpouring of love. What, then, will all the world be worth? He that hath dwelt in the presence of Divinity hath tasted of joys the world cannot give, neither take away.

And when thou leavest the presence, for thou must leave, thy heart is filled with charity. Faith and hope are realized, but charity worketh unto all eternity.

Charity maketh clear the path of God. Heaven's highest followeth in her footsteps. Charity is love's first fruit. When God's love entereth the spirit of man, charity is born, and it cleareth the way before him.

Wisdom, charity, and holiness are found in meditation. Purity will clothe thee in a spotless garment. And in the works of goodness, wisdom and charity go hand in hand.

In thy most trivial action, or thought, remember charity. Not the charity which only giveth alms, but the charity which giveth good-will to man. Learn to love the erring—not their errors—but love them unto the removing of their errors. He that loveth doeth good.

Be patient. Thou cannot do all things in one day, neither in one lifetime on earth. Do not expect too much. Do not value thy own powers too highly. If thou be truly a servant of the ever-living Father, thou wilt have enough to do forever.

Thou hast to learn happiness through experience. If thou fly with the eagle toward the sun, thy eye will be blinded in the light, and thou wilt fall. True happiness is not caught by running, or enjoyed in haste.

When truly happy thy whole being is tranquil. All excitement hath died away, and thou art at rest in peace. Happiness is the result of goodness. It is the peace following a good action.

What proof of God's goodness is herein found! When thou doest well happiness dwelleth in thee. When thou doest not well it departeth from thee. When thou doest good thou dost

use eternal attributes ; entering affinity with the Father, and, in harmony with him, thou dwelleth in happiness.

The Father doeth good in the past, present, and future. He hath no need of learning. All wisdom emanates from him. He worketh in silence, and his fruits grow in peace. Do not imagine he is fastened in the cage we call the universe. The universe, as we conceive it to be, is perhaps some little of his work, but unto his mind, how exceeding small it must appear !

We trace all wisdom and all goodness from the earth toward him ; and when we can go no farther, we stop, and call the ending place God. And this is well, for he is the end as he is the beginning of every good thing.

Every rational man knoweth that there must be a cause for every effect. Yet, no man can tell whence come his beautiful ideas, nor how he derives pleasure from them. These things are. We do experience the incoming of light, which revealeth instantly some truth, and we know instantly that it is truth, in harmony with every truth in the universe, and in this knowledge, this wisdom, cometh happiness.

This is the happiness derived from wisdom. There is also happiness which cometh from love, and it is sweetest unto man. Pure love is that golden chain which holdeth heaven's gems together. Pure love has its own language. It speaks without noise. Its tongue is silence and its voice still. It vibrates along the spirit to the heart, eye, or hand, and it needs no interpreter.

Thus we believe God is all goodness, because, in the very little goodness we can know and feel, we find happiness and peace.

We were not designed to dwell in the happiness derived only from love, else we had no need of the earthly nature. Love is our inheritance. It is our nature when we first breathe the breath of life. If love satisfied our whole being, we would be continually in infancy.

Wisdom is taught through pain, transgression, and punishment, and love healeth the wounds.

Wisdom is the light of love. Without wisdom for a guide, love would be blind. It could not see to do a purely good

action. It would be liable to go astray. True happiness cometh from wisdom and love united. Charity, without wisdom, descendeth until the giving of alms is its only labor. Love, without wisdom, may do man great injury.

How great must be God's love, in which dwell all holy things!

To love rightly, and to do good, we must know how, and wisdom teacheth.

How well our Father hath guarded us! On every side is truth, most stern and steadfast. Within us is light, the essence of all consciousness. And following light, and close beside, is love. How, then, do we find error?

Transgression teaches us wherein to look for error. He who would never transgress would never be wise. The power of transgression is imbedded in our individuality. Through the experience derived from error, the opposite of light, we learn the value of wisdom. When our wisdom groweth, then groweth also our love. Wisdom teacheth that God is good, for all that wisdom can illustrate must, in the end, be proven to be good.

There is a penalty for every transgression, and the penalty is, thou learnest so much error. Thou learnest from transgression that thou art wrong. The danger from continual transgression is, that thou wilt form bad habits, which hold thee fast. There is great difference between willful transgression and ignorant transgression.

He who transgresses God's good promptings within him, willfully sins against his own light, and must suffer. God made us to be rational beings. It is not rational to not heed thy own experience.

When thou knowest thy duty, do it. When thou knowest what thou should not do, that leave undone. He who listens for instruction, keeping his desires pure, cannot go astray. If he do commit errors, as judged by others, his good intention hath sanctified the deed.

Good intention precedes good action. He who ignorantly does a good action, deserves no more credit than the animal. Such goodness is dead. God's goodness is all alive. It bear-

eth living fruits, fruits sweet unto man's highest and holiest nature.

Thou, to be in his image in goodness, must have thy intentions purified first. Never attempt a good action until thou knowest thy whole being is in earnest energy toward its accomplishment.

Limping goodness bringeth a lame reward. Let no food spoil in thy hands. Give what thou hast and wait for more. God doth not fill the full, but the empty. He giveth, thou must spread. The more thou dost give, the more wilt thou receive; and the more thou strive to keep, the less wilt thou hold.

All his attributes are eternal. They live and move forever.

By the word of God every man represents his own highest idea of all holy things. Life, light, wisdom, love, charity, mercy—every noble quality, as man's highest nature can perceive it, we lay at the feet of the Eternal One, as humble worship.

These qualities are all inward and eternal, as the spirit they emanate from, and the humble spirit which receives them. He is the quickening power. Life emanates from him. He is perfect. In his work there is no waste. The most stagnant pool hath good qualities, which wisdom would reveal.

What better can thou lay at his feet than good intentions? He knoweth the end from the beginning, and the beginning of good actions is good intention.

Year after year thou may plant thy seed, and it follows after its kind faithfully. This is an outward representation of God's wisdom, for it illustrates how he knoweth effects by their cause. Every seed knoweth its own soil; every root extracts from earth what it requires, and leaves for others their own. An hundred different trees may grow side by side, each one taking what it wants for sustenance; their roots intermingling, and their branches waving together, without the least discord.

Surely God hath beautifully fitted all things together. All mankind would mingle in as perfect harmony as does the lower world, if they were as true unto their own natures. Let each man seek his own, and touch not his neighbor's good. There

is but one right way for thy footsteps, and that never interferes with thy brother's.

When an idea enters thy mind, one of God's good seeds hath dropped in thy garden. He knoweth the soil, the atmosphere, and the care it will get, and could tell thee instantly if he would. But that which he tells thee is in thy own experience. He planteth wisdom seeds, but experience develops the fruit that strengthens thee. Surely this is truth.

His work is inward and spiritual. His great truths are dropped as seed in thy spiritual garden. It is thy work to tend them unto maturity. Thou may not think that the pleasure of receiving the seed, the given idea, is all thou can receive. Of what advantage wert thou if thy nature were only passive? Surely there is enough death in the world.

Clean well thy garden, and when the fruits grow, give them unto man. Giving truth freely maketh room for more. God doth not inspire an idea into thee for it to die there.

This is thy use in time and eternity—illustrate God's truth, as thou knowest it to be. Thus the fruits return unto him, and thus is he glorified. Be a truthful witness of his goodness among men. Be humble and charitable, remembering always that what fits thy being perfectly, and therefore seemeth pure truth, will never fit a brother as well.

The spiritual garden hath been overrun with weeds. Indeed a great many of the rankest weeds have been cultivated and trained to run on frames and arbors, as though they had great value. And many, mistaking their very rankness for worth, have cultivated them with a great zeal, they thought worship.

God doth not set up his greatest truths for the gaze of the multitude. In each one is his temple, and in that temple is his light, which no crowd can reveal, and no solitude darken. When a great number come together to worship God, it must be done in silence, or will not be done at all. Worship is purely individual.

Man is in eternity. He dwelleth among eternal truths. Time may illustrate some truths, but can never deface them. Then why devote time and substance to costly forms, creeds,

and ceremonies, which, if rightly directed, would feed whole multitudes?

Surely God's word is only spoken in spirit, and man's spirit only can hear it. If it be reduced to outward air, and form of sound, it becometh material, and has death in its nature. If thy Father in spirit giveth thee a good word—a good idea—do not stop to build a house to put it in, or a form to express it with, but as thou receivest so do thou give unto others. If God give thee a pure image, do not mar its beauty by clothing it in filthy garments.

Be always found at thy post of duty, and never crowd a brother from his. To find thy duty go unto thy Father in heaven. He will teach thee daily. Thou knowest not the great effects of the simplest cause.

CHAPTER XXVI.

GOOD IDEAS, THEIR EFFECT—GOD'S WORD—SWIFTNESS OF
GOD'S WITNESS, LIGHT—HYPOCRISY—WARS—SLAVERY.

Who can trace the effect of one good idea? Who can map out one of God's words as it liveth in goodness on earth? Thou may receive an idea, which, like a sparkling fountain of pure water, shall glide down through beautiful meadows, uniting with other streams, until one great tide of goodness rolleth on toward the ocean of eternity.

Intelligence shall flourish upon its banks, and love be nourished by its waters. Its dews shall nourish the weak, and strengthen the strong. The power derived from its descent shall feed and clothe the outer man, thus realizing in myriad outward fruits all that is or was caused by one good idea dropped in the right place.

The natural course of all truth is from the inward to the outward, from the center to the circumference, from God to man. In all of man's outward working, in all that he constructs, if his centers are not true to one another, and all true to the motive power, he can accomplish nothing. This is outward proof that man's inward nature must have its center under the control of God, as the great spiritual center or motive power, or all his works are dead.

If thy spirit feel a thing to be wrong, it is folly to convince thy intellect that it is right. Thou cannot reason away good feelings, and it is folly to try. True intellect, pure reason, is the illustrator of spiritual feeling, but is never its master.

All of God's good gifts harmonize. A true man will never be misled by misguided reason. So soon as the reasoning powers cease to be subject unto spiritual guidance, they should not be depended upon.

The spirit is the main shaft of our being, which is turned by God's power acting on its center. Attached unto this shaft

are the various organs of the mind, which revolve in unison with it, producing thought, desire, and action from the idea which hath moved the spiritual center.

The mind and body are the servants of the spirit in the true man. The spirit communeth with the Father in wisdom and love. Duty is pointed out unto it, which it points out to the hands and body through the instrumentality of the mind. Thus a strong chain is formed holding outward consequences fast to inward causes.

And as thou dost faithfully produce good fruits, good effects from the idea, the cause, so dost thou glorify God and elevate thyself. A good idea made manifest unto man in works must elevate his nature. First elevate thyself, and then turn in humility, love, and charity, and give a helping hand to thy brother.

Do not pull him, for he will hold back, and dispute every step. If thou would elevate a brother, thou must help him elevate himself. Thy way will not seem right unto him, be it ever so good, and true unto thy own nature. He is different from thee, but no man can long resist pure love which manifests itself in perfect charity.

No man is ready to be convinced he is wrong until he thinketh it himself. If man receive instruction in humility of spirit it will do him good. If he be not humble, save thy reason for a better opportunity. We must first feel the want of wisdom, before we are fit to receive it.

The ground must be prepared for the seed. If thou would receive seeds of wisdom, let the soil of thy mind be turned, and all weeds and roots of weeds be taken out, and cast away from thee. Get thyself clean, and when the divine light shineth in upon thee, it will bring life in everlasting seed. This seed is God's word, the only word he giveth to man, and he speaketh it himself in the inner temple of man's spirit, where it cannot be misunderstood, and where none else can hear.

The highest word to man revealeth all noble qualities in the mind. It shineth upon the organs of the mind, and they emit rays of thought, which illustrate the wisdom of the word.

There is no word of God but what communicates holy ideas,

or pure love to man. All matter is musical. Harmony is in its nature. It singeth of that great idea which produced it—but the voice of God doth not vibrate in matter, for death is not in its nature.

Thou can feel his voice, but never express it. No man hath ever sounded its sweetness. Our deepest and purest feelings cannot be worded. We seek in vain for word and sound, but all are too harsh and discordant, and we dwell in silent joy content to feel.

When man useth only the language of truth and life, when love shall dwell in every sound that escapes him, then will wisdom find words which shall illustrate man's holiest inspiration.

As soon as anything outward is held up before man as God's word, myriad minds, all having access unto the fountain of all truth, commence analyzing it, and if they find any imperfection, they know it is not of God.

There is no imperfection in God's word. We may not at all times interpret our feelings rightly, but the feeling is surely right which giveth exalted happiness unto our spirit.

Always remember God speaketh unto thee himself. If man name anything which God's word does not harmonize with his voice, in the secret of thy own spirit believe it not. Thou art guarded well on this point, only be true unto the eternal Father.

God putteth his word where but one can find it, and that one is every child on earth. No two find the same word, and no word hath two meanings. All is plain where pure light shineth.

This word produceth no discord between man and man, for it prompts to love, peace, and good-will. No man can write God's word; neither can any man read it, for it cannot be reduced to anything which is perishable.

All thou can do to save man from error is to illustrate thy little part of eternal truth. The plainer man sees the effect of truth the more will he seek its cause, and if thou can stir up thought in him, thou hast done a good action. When a man will think his own thoughts freely, he is progressing toward the freedom of all truth.

Judgment dwelleth in man, and responsibility sitteth by its side.

Surely the human mind need fear nothing, so long as it keeps open the door through which the Father's voice is heard. Keep this door open even if all others be shut. Through this cometh all good unto thee. The outward is all dead, until quickened by thy eternal life.

In this holy channel floweth heavenly peace. The waters of joy wash over thee, and happiness doth clothe thee as with a garment. In this state thou can dwell until rested, and then thou must labor again. God hath need of servants in his garden.

He doth clothe man with armor invincible. He giveth him eternal life that the fear of death need never stand between him and duty. Who so strong as he that knoweth his life to be eternal? The path of duty is so plain, and so easily found, it is strange man so often prefers going astray.

God giveth thee no mission until thou art prepared. He sendeth thee upon no journey in the dark. He guideth thee by light, and he draweth thee by love, yet hath given thee darkness in thy power of rejecting his guidance.

Thou hast power to ascend in light, and descend in darkness. Thou can accept, and also reject.

God's word enters thy soul. Thou art in affinity with him. His only book is the book of life, written in characters of light upon the tablets of the human soul. His only law is therein revealed—the law of ETERNAL LOVE. He maketh plain thy duty, and in his love doth strength abide.

Oh heed well this truth—the light of his love guideth the spirit of every man who will receive it. He hath no need of any one to stand between him and thee, oh man, for his power is unlimited. Dost thou require a mediator between thyself and thy child? Why then should thy Heavenly Father, whose nature is revealed in perfect love, require some one to stand between him and thee?

He writes his command daily in thy inmost being. In the outward universe what moveth so quickly as light? And in thy inner being the flashing of the divine light of inspiration is quicker than all evil which can befall thee.

Thou can be placed in no circumstances which will overcome the speed of this swift and sure witness of God in thy soul. No danger from any outward object, or inward thought, can approach thee unknown if thou art true unto God's light within thee.

This light is the life of wisdom, it revealeth all things instantly. It is in all places, knoweth all things, and doth reveal to man his highest good, and his safest pathway.

As the outer sun lighteth the outer universe, and measures time to man, so doth the light of God illuminate the spirits of his children with the rays of eternal truth. This light is limitless. It knoweth no end or boundary. It is at all times in all places. The human soul, when quickened by this life of wisdom, hath overcome all things outward, and can dwell in harmony with the Father.

In this flood of light we dwell, move, and have our being.

In this all things are plain, but man's eyes are weak. The eternal flood sweepeth past and around him, but he is anchored fast to earth and feareth to embark.

Thou art right, oh man. Trust not thy bark to the deep things of God, until thou hast mapped out the dangers, and braced thyself firmly in the truth. When thou hast truth for an anchor, wisdom for a guide, and love to buoy thy bark, thou art safe, and can ride out the greatest storm in safety.

He who is guided by God's word, revealed in his own soul, is truly a free man. So long as he depends upon outward guidance in eternal things he is always liable to err in judgment. God's word revealeth eternal and unchangeable truth. That which was true in the beginning is true now, and will be truth forever.

When man becometh free from outward bonds, and can sit down in silent waiting for the voice of wisdom, he is in condition to extend charity and good-will to all mankind. What matter to him who truly serveth God how outward circumstances surround him.

Whereas, he who serveth outward masters, hath continually to change to suit circumstances in which he is placed. Man's spirit is above all things, which can be reduced to outward form

or substance. No truths can be revealed in the outer universe so sublime, or so lovely, as those gems of thought which cluster around the pure spring of inspiration.

Ideas are inspired into the human soul, give it substance, strength, and labor, and their power is exhausted, so far as that soul is concerned.

All true ideas harmonize with all truth. We might liken our highest and holiest ideas unto God's least thoughts. His thoughts are perfect, and comparison is in us, but surely ideas are created by him, and to us they seem to have different grades of perfection, because we are progressive.

If God useth outward emblems to illustrate his idea of beauty, how much good would it do man if his spirit were blind? And if the outward is beautiful to thy outward vision, do not forget that thy spirit is the life of that vision, and paints all things for thee.

Thy eye beholds a beautiful landscape, wherein all the objects blend in harmony. What is that joy which is thrilling through thy inmost being? Do mountains, trees, and rivers produce it?

Whence cometh this holy feeling, which raiseth the spirit of man above all outward joy and outward pain? What is it that annihilates all earthly passion, destroying the animal, and giving the spiritual new life and strength?

Consciousness of eternal life raiseth man above all unworthy actions. He who knoweth his life to be eternal, and God to be his Father and companion, is infinitely above all earthly wisdom.

There is no outward knowledge which can satisfy the longing of the human soul. Its bread of life is not made from the corn of earth. Its high ideas, its beautiful thoughts, and its holy aspirations have no affinity for anything which grows on earth. There are outward emblems of beautiful thoughts, but no outward thoughts.

Surely all things are arranged in perfect wisdom. We are as a link between the outward and the inward universe. How else could we gain wisdom from both? We are placed among the things of time, and taught their unsatisfying nature. They

of themselves drive us from them, shaking off our hold, slipping from our hands in death.

We cling to them, and they die; we love them, and they pass away from us. Death is God's whip of many cords, with which he drives us from our hold upon outward things.

We pluck a flower from its stem, and it withers in our grasp, sweetening the air with its dying breath. We love a form for its beautiful shape and color, and it disappears from our view, leaving our spirit sad and weary. Such lessons teach us that love's true mission is to bind the spirit of man to the eternal truths of his Father.

Through many sad lessons we learn to live more in accordance with our Father. He has all wisdom. To become companions, or worthy children, we must have affinity for this wisdom, and to gain affinity for it we must possess genuine humility and honesty of purpose.

All hypocrisy is at war with eternal truth. Hypocrisy is the mask of a fool. Who, having the least idea of God's wisdom, would strive to deceive him by appearances? However low thou art, do not voluntarily shoulder this heaviest of all loads, hypocrisy. Surely none but a fool would attempt to deceive all wisdom.

The hypocrite may for a time deceive the unwary, but no man who hath felt God's light frequently in his spirit will long be deceived by such. Hypocrisy is so unnatural, and so at variance with all things noble, that the truly noble man is repulsed by the hypocrite, even though no word be spoken.

There is inward affinity as well as outward attraction. The one results from inward light, and the other results from outward light, and they are both effects of God's love.

If thou art true unto thy light within thee, thou can feel a hypocrite so soon as he approaches thee. No matter how smooth or shining his coat, the smooth cold snake makes thy spirit shudder. Every true man knoweth by his own experience that this is truth.

God hath placed guards around us that we know not of, until taught by suffering.

Heed well those truths which thou learnest through suffering. They are valuable. They do not lead thee astray.

It is well also to learn all thou can from the experience of others.

It is well to gather truth from every source. No man can know all truth, and therefore it is well to give and also receive the fruits of experience, that all may advance in wisdom. It is well also to remember that each one who is true unto his own internal light is in the best condition to impart help unto others.

All genuine advancement must come from within. We can help one another by revealing our experience, but the answering witness within us must speak before we can receive true help one from another.

The first lesson taught by genuine dependence upon the Father within us is charity. No man knoweth his own littleness until he hath come into the understanding that God is within him, and is not in condition to give charitably, nor receive in humility.

In our vanity is the temple of death. We build stone temples, and put in them wooden gods, when we erect outside truths into forms of religion. This is the living death which weareth rich robes among men, while eternal life feedeth among the meek and lowly.

Build thy temple of wisdom with eternal truths, as thou receivest them within thee. All outward works pass away, for they breathe death at every inspiration, while the inward works of virtue, peace, and good-will to man breathe eternal life.

See the good man upon the bed of death, and behold his happiness in viewing all things outward depart from him. Surely there is something in man which cannot die. There is something which in the good beholdeth all outward things, and outward life depart with pleasure.

Do thou learn the eternal truths of thy being. This earth is very lovely, very beautiful, but is all unworthy of the love of God's child. And in proportion as thou art good, in precise proportion wilt thou find enjoyment in the beautiful things of earth, because thou art in affinity with the very life of their being—thy good Father did create them.

On the other hand, if thou art not in affinity with their cause, their lovely lessons are wasted, and they become inanimate.

Thy nature is eternal, and thy affections should cling around eternal virtue and truth. Dost thou not see that thy Father hath so regulated the outward things of time that they slip from thy grasp continually? Thou may love an outward form sincerely, but thy love cannot immortalize it. It will pass away, and thou wilt perhaps in thy suffering learn the folly of eternal natures loving things so transient.

When thou lovest thy children, or thy dearest friend, be very careful that no outward passion is blended with thy love. Let thy love be sanctified and holy. Such love, if crossed, riseth higher and becometh holier, giving thee peace amid the severest pain.

This love raiseth thee above the power of death. He may destroy the outward image, but in thy inward temple he cannot come. If thy love partaketh of the nature of divine love, death cannot harm thee. Time feedeth death with its choicest fruits, but in pure love death hath no dwelling-place or food.

True love clingeth around that high ideal which is God's love manifested in man. So long as our love descendeth in purity from the divine fountain, we can walk side by side with death in perfect safety. From this fountain flows no fear of death, for death is one of its humblest servants.

Behold, oh man, the safety of dwelling in love.

See how the stars move in harmony. The waters of earth mingle in peace. The mountain pine and the meadow daisy mingle their song with the tones of the sea. All outward nature below animal life, is at peace, doing that which it was created to do—illustrate God's love.

In animal nature cometh war, and hatred, the spirit of war.

Man hath the height of heaven and the depth of earth blended in his nature. All the beauties of both can measure unto his full capacity.

And this noble being is the son of God. Destined to receive from the fountain of all wisdom, knowledge that shall fit him to dwell with his Father forever. Ideas blossom in the trees and

give sweet fragrance to the flowers. Every atom in the outward universe helps to build the temple of spiritual wisdom, if thou art true unto its cause.

Let no superstition bind thee or hypocrisy clothe thee. Let God's light enter thy spirit, and his love dwell in thee. Learn to listen for his voice, and when thou hearest his word, do his will as it be revealed.

It is not God's will that man be bound—his body in chains, or his mind in ignorance, or his spirit in superstition and bigotry.

Man is working out his own freedom. God could as easily have created man another animal, for His is all power. In order to learn all of God's goodness, man must begin at the beginning.

As time rolleth on, dropping century after century into eternity, one truth is revealed and proven clearly—man does progress.

He has mapped out the heavens and the earth. Hath weighed the material universe in his balance, and not found it wanting. He has found laws which matter cannot transgress, because matter does not progress.

To progress, man must be continually at war with matter. Matter is the dead level of the universe. Man riseth out of matter, and goeth upward. Matter clingeth unto him, and he striveth to ascend; here is germ of the spirit of war.

In the beginning the earth predominates in power, and hence man hath sought the good things of earth to make them his own, and when two men, or two nations of men, have sought the same things, wars have arisen. The stronger have conquered, and the weaker have sought some other place, learning perhaps that there are enough good things on earth for all.

So spiritual ideas have been the cause of quarrels among men. One man or set of men, believing themselves right and every one else wrong, are well fitted to enforce their belief with carnal weapons, and will perhaps devoutly believe they are giving God great glory in murdering his children who differ with them.

This all grows out of ignorance, and is in a measure necessary unto man's progress. Did he fully realize that love is

more powerful than all the enemies of goodness, he would have no need to slay his brother.

Light and love go hand in hand. In the beginning, when wars raged most fearfully, man did not know how to make as deadly weapons as he does in the present. As his wisdom increases, so does increase his repugnance to all cruelty among men.

There are thousands in the present, who labor against war and the spirit of war, in pure love to mankind. Charity is daily growing in strength on earth. Charity is war's deadliest enemy and suffering's greatest friend.

Slavery is war's firstborn child. In the outward wars of old, men enslaved their prisoners, making them pay with life-long servitude for being weaker than their masters. Animal strength bound and tortured animal weakness.

The spiritual warfare is precisely similar. That body of men who worship any given idea by set forms and rules, soon become most abject slaves unto the forms and rules. The spirit of man, when disconnected from Deity, clings fast unto its own idols.

Who knoweth what the right is? Is it right to slay a brother because he differs from thee in opinion? Is it right to enslave his body for thy use? Should he labor, and thou eat the fruit? Surely the spirit of war leadeth directly against all goodness.

Surely it is right to love one another, to teach one another, to be charitable, to be upright, candid, and merciful. The fruits hereof are goodness, pleasantness, and peace.

There is no blood required to illustrate charity, nor anger to illustrate love, nor bigotry to illustrate wisdom.

The animal nature still predominates in man, and so long as it does, war and slavery must exist in all their different forms. The spirit of war cannot exterminate war, neither can hatred exterminate slavery.

Love and charity are undermining these strongholds of vice and error. The work must be slow, for it must be sure. They can only work in the truth as it is manifested in the light of wisdom. The work they do is eternally done. They work not in passion, and their works cease not in a day. The victor and the conquered, the master and the slave, are all equally considered in their daily labor.

They cannot use carnal weapons or carnal reasons, for they work for God. They steadily gain and surely hold fast all they get. They enlighten the spirit of man, convince his judgment, and then guide his actions to the accomplishment of their end.

The mind of man must first be a slave to ignorance of God's justice, before he can hold a brother in bondage. Outward actions all result from inward emotions. If man's mind were enlightened, he would wish for no slaves, for he would not assume the responsibility.

The one who binds his brother is the more abject slave of the two. He is ignorant of all noble qualities in his nature, is bound by his own passions in chains infinitely stronger than those he hath placed upon his brother. He is like unto a swimmer, who would chain a load unto his own neck.

Spiritual freedom is as far above animal freedom as is the spirit above the animal. The greatest animal freedom cannot place the animal above the power of death. The dominion of the world will not produce happiness. Neither will animal power ever restrain animal passions.

That which ruleth over death and places man infinitely above all lusts of the flesh, is the spirit. This spirit draweth sustenance of the spiritual truths of God's spiritual universe. As the body requireth outward food and outward rest, so doth the spirit of man require daily food from God's spiritual garden.

Thou cannot draw healthy food from another man's stomach, neither can thou draw from another man's brain or spirit God's sweetest food. Communion with man without dependence strengthens, but all dependence on man's power weakens. Communion with God at all times strengthens.

As thou takest thy outward food regularly, in order to preserve thy health and strength, so should thou take thy inward food, in order to keep thy inward strength.

On earth thy animal powers can dictate thy food, but thy spirit cannot dictate unto Deity what food he shall give.

Keep thy desires humble and pure, and He will see that thou hunger not unto weakness. Remember thou art the veriest babe in wisdom and if he give thee milk it is because thou art not adapted unto anything stronger.

CHAPTER XXVII.

LIFE—GOD'S WORD, MAN'S SAVIOUR—SPIRIT ABOVE THE
LAW—VALUE OF GOOD ACTIONS—PERFECT LOVE—THE
COMFORTER—NO OUTWARD HOLINESS.

As the outward works of nature are but outward types representing a divine idea, so thy outward body, in all its actions, pleasures, and passions, is but an outward representation of the spirit within thee.

Truth, flowing from Deity through thy spirit settles around it in the form of thy individuality. The animal life dwelleth in the body, but of itself cannot exist. Life draweth sustenance from spirit, and the spirit draweth from its father, life eternal.

In all outward things, thou can detect life or its power flowing from the inward to the outward. God's great truths of production and reproduction are hidden. We behold the trees budding, blossoming, and bearing fruit, but all life is hidden.

Outward eyes cannot see where the animate and inanimate unite. We can detect the effect of life, which we call life, in a very early stage of its action, but the precise moment of its commencement will always remain hidden from our view while in the flesh. How much our Father doth design to reveal to our understanding in his great eternity, himself knoweth.

I know that he is good, for experience hath revealed it to my understanding, and we all united could neither weaken nor limit his goodness. When we mind, each one for himself, our own instructions, we cannot go wrong.

Thou can draw sustenance for thyself alone. No one can feed thee, neither can thou give unto any one the highest spiritual food.

Spiritual dependence hath made man the most servile of slaves. As spiritual freedom is above animal freedom, so is spiritual slavery in degradation below all animal slavery. That

man who submits unto control in matters relating unto his spiritual welfare, loses the highest and holiest privilege of his nature.

No man can judge for another man what is God's will toward him. And any man or set of men who fasten chains upon his conscience, are the worst slaveholders on earth. No man has any right to limit the rational enjoyment of another. And he who submits to such limitation through fear of man, doth not know how little life is worth.

God did not give us being, to imitate the animals that creep on the earth's surface. He placed us upright. In all movements we should walk erect, our feet on earth, and our head toward the world above. In this position our vision is clear.

Stand up before God a man, Let no cords save those of love bind thee. Let light guide thy footsteps. Thou art man, the son of God, and who can be more ?

Remember that man is a brother, to be loved next unto God. As thou would do thy Father's will, love all mankind. Love and light are to save man from his animal nature, which leadeth down unto death.

All redeeming from sin must come first from Light, which revealeth unto the understanding what is sin, and then from Love, which rewardeth him who labors faithfully in his own elevation.

Oh, man ! Redeem thyself first and then extend a hand unto thy brethren. Hast thou lived up to the line of duty revealed by that power, which is called light, within thee ?

If so, thou art free from sin, for no man can sin beyond his own light. Do not look back and repine at thy former darkness, but gird on thy armor, for another night is coming, and remember there is a glorious day beyond.

Could thou know the light in all its beauty if there were no shade ? Is not wisdom in all the arrangement of the universe ? Oh, how beautiful is thy existence ! Do not fear to learn what thou art. God hath made no truth which will harm an honest child. If thou seek for wisdom, it will dwell with thee.

Go to thy Father in humility of spirit, and ask for nothing but what will elevate thy spiritual nature, and thou must be benefited by his presence.

Thou art created—not self-existent—and what more simple or more wise than to go to him, who knows all thou art, when thou would learn goodness?

It is the very simplicity of this faith which makes it unwelcome to many men who make a profit out of profession. What need for any one to interpret God's word, if all can hear it? It is not in the goodness of his divine nature to speak to his children in an unknown tongue.

No man ever can interpret God's word for thee, simply because God speaks in every man and none other can hear, neither can thou fully tell another the import of his counsel.

If thou silence a brother's conscience by argument, until he agree with thee, what hast thou gained? Only the body of a dead man! Thou may convince the brain, but the spirit will despise thee.

The perceptions of the spirit are quicker than aught else.

Reason and instinct are slow compared with the speed and clearness of the spirit. Divine revelations come to the spirit and open to its view wisdom enough to fill volumes. One word from the highest is heard and felt everywhere. What is God's word? It is that power which revealeth unto the spirit of man the understanding of truth. This word of God in the soul, is man's elevator and saviour.

It elevates him above animal desires and saves him from sin. There is no sin save doing as thou knowest to be wrong. The present shall not judge the past, for as man bodily groweth, so groweth his spiritual capacity. Neither shall the future judge the present, for God is here now.

Flesh and blood cannot elevate thee. Matter is not sacred, for the spirit of God is not in it. Let this truth dwell with thee as a shield to ward off all superstitious forms. There is nothing sacred or divine save the spirit of God.

The voice of all mankind cannot sanctify one atom. There is no holy place on earth, save in man where the son of God dwelleth. This place remaineth open only to him. No one can intrude. All heard in this sanctuary is the voice of the Father as it imparts wisdom unto the listener.

Every man is the son of God. No man has ever been more,

neither can any man ever be more. There is room for the full development of all the powers in every man in the universe. Do thou attend unto thy own garden. Pull out the weeds and nourish the trees which bear everlasting fruit.

It is the fruit which giveth God glory, and as thou dost dwell in him thou art partaker of thy own holy happiness, earned in the fruit. God planteth seed. If weeds are in thy pathway pluck them out; do not cut them off, but pull them out from the root, that they grow not again to harm thee.

Keep *above* thy body. It will drag thee down into the dust, for it belongeth unto the earth. The spirit will draw thee upward, into the eternal, spiritual things of God. Thy body is for a good and noble purpose; it is to render into fruit all of the Father's promptings within thy spirit.

It is a good servant, but a very hard master.

The body is subject unto all the laws of the universe, and hence, being governed by law, it makes laws for the government of itself and other men. This would be well, if human laws coincided with the physical laws of the outward; but when it comes to making rules of government for spiritual bodies, then the highest reason, emanating from the highest and purest mind, would fall far short, because the spirit hath no earth in its nature.

While pure spiritual inspiration is not at all subject unto reason, it will still always coincide with, and be instrumental in producing the most exalted reason of which man is capable. The highest inspiration never enters the outer world. God's voice cannot be heard by outward ears.

If this be true, then all rules of religion or modes of worship are beneath the spiritual perceptions of man. When an idea takes an outward form, it stops growing; it cannot progress. Thus, if now thou write the purest truth within thy knowledge, that truth will soon lose its luster, because it hath become fixed while thou art journeying outward toward perfection.

One good action is worth more to man than all forms he ever made. One good action will illustrate more holy principles than will ten thousand words. Oh, man! thou art truly the son of God, when thou goest about doing good.

Good actions pave the pathway unto perfection. By your actions shall the Father know what manner of men ye are. What use to call upon his holy name before men, while your brethren are perishing for want of your help?

Aim to elevate first thyself, and then all mankind. There is no man so weak but can do some good, if the right spirit be in him.

Goodness is always acceptable worship. Do good thyself. Weaken not thy own energies, thy own credit, and thy own reward, by appointing numbers for thy agents; get to the task thyself. God worketh in goodness, and should not thou? He will direct, if thou art only willing to execute; and if thou art humble and fail, will not he bear all blame?

I cannot believe him to be capable of unkindness. All love emanates from him. Do we produce it? can we control it? or can we destroy it?

That feeling which bindeth the parent unto the child, approaches nearest unto perfect love. Perfect love riseth above all consideration of self. Perfect love hath but one self, one center, which is God.

Love is the perfect child of God in man, which longeth for its home; and how often is it crucified by the animal will. Perfect love gaineth no point by force. It is gentle in persuasion, and mild in reproof. It always aims to elevate the object of its care.

In the true man there is love to God, which surpasseth all other love. He may love his parents truly, and his children, so that life would be a pleasant sacrifice for their good, but below, and above, and within this love, is that love which God's child, in him, beareth toward the eternal Father and creator of love. This is the stay and strength of his being. Around this central fountain do the holiest feelings of his nature grow, even as strong vines whose branches bear fruits of righteousness and peace.

It is this love, this child of God in the soul, that all man's passions rebel against, and seek to destroy, crying, "Crucify him, crucify him." And often they do silence the child, in apparent death, but truly he doth rise again, and come forth in new and clean garments.

This son is born without the aid of flesh. Flesh is not in him, but he is in flesh and in the Father.

This pure love of the Father is the indwelling light of every true man. It is the uniting link, the eternal bond of union, existing in the midst of all goodness.

This is the Comforter, for it bringeth peace unto the spirit. No affliction can check its power. It flourishes in persecution, and gains strength in animal weakness. When man loseth confidence in his own power, then ariseth up this light of perfect love, and pointeth out a better way.

It goeth on before in all good works, and reporteth unto the Father all the laborers on earth.

This internal son of God is heir of all happiness. This is our highest and holiest self, in harmony with the Father. When enemies assail us, this son riseth upward. It is above the animal life.

This is the guardian angel of each man—his own highest nature, in harmony with his Father, keepeth guard over all his lower propensities. Through this cometh the Father's love, which leadeth and guideth unto all happiness.

This is also the guard around the creator of light and love. No being can receive communion from God, save through these pure channels.

This son changeth not his dwelling-place. The soul of man is his temple. Therein is he born. Herein is his freedom—he hath union and communion with the Father. Whithersoever goeth the Father, there can the pure child go. The spirit of the Father leadeth and guideth unto all holy things.

Man descendeth from his high estate when he seeketh for an outward illustration of love and light. Keep thy spiritual freedom perfect. Thou cannot distinguish any form to these pure essences.

Surely the dust of earth does not contain any holiness, nor stones righteousness, nor can wood redeem from sin. There is no outward holiness. Outward labor and outward suffering may weaken the body, but only God's love can sanctify the spirit.

Carry no corpses with thee. Let the dead lie in their own

dust. Let thy labor be among the living children of God, suffering in darkness in the souls of men. Open a passage for the light of truth and love to enter. Outward light and labor are necessary unto the happiness and health of the bodily powers, and so inward light and labor are necessary unto the inward.

Keep a child in darkness, and permit no exercise, and how very soon death will relieve its sufferings. With the inward child there is no death, but the same restraint applied unto the light and labor will render life stagnant. Disease will spring up in the mind, clouding reason and darkening intellect, until only the Father can restore perfect health.

When all else fails, when the body is prostrated with disease, and the brain cannot be controlled, when every earthly power is wrecked upon the dark rocks of despair, then can the voice of God, speaking unto his loved child in the shattered bark, bid hope arise and come forth.

God alone hath power over death. This power dwells in the child in the Father, and maketh eternal life. All the terror inspired by death cannot get beyond the animal in man. Every child of God knoweth his love. The earthly man may strive to hush and keep down the little babe within him, but its tiny voice will at times startle him more than the vibrating tones of thunder.

This child is born in man, when he first knoweth God's spirit to breathe eternal life within him. When the light which telleth all things, but cannot be told, dawns upon his spirit. When love, in divine purity, opens the gates of eternal happiness, and some little of God's own pure atmosphere gushes into the soul. When man knoweth that God is, then is the child born.

There is no outward body, for none is required. The outward body, in its pure mechanism and beautiful finish, was constructed for the child to ride in and rest in, subject unto control only of the child, and the child in turn controlled by its Father.

The body is the link between this pure one and the outward truths. Through the body this child learneth the effects of its

Father's goodness. But the body, when valued with the inward light of love and wisdom, is but as dust in the balance.

The body of these eternal children is truth in purity. Each child draweth from the Father divine food, which giveth sustenance, in which there can be no waste. They grow in the likeness of him whose children they are, and of such children is the kingdom of heaven composed.

He dwelleth in them, for he is in all purity; and they dwell in him, because they have affinity only for his pure presence.

The earthly child, that which inherits from the earthly parents, the casket in which the heavenly child is placed, showeth the highest perfection of animal nature. In its eye is more intelligence, and in its voice more wisdom, than in all other animals combined. God did make the body for the abiding-place of the fruits of his love.

Through the avenue of the body alone can his children in spirit learn the truths of earth, and through the truths thus learned can they only gain outward wisdom. After the spiritual child leaves the body, its avenue to earthly truths, and all outward truths, is closed. It can only learn of the earth, through affinity for the earth, which cometh in the outward body of flesh. All truth is practical.

While the spirit dwells in flesh it can enter God's presence, but after it leaveth flesh, it cannot enter flesh again. All freedom dwells in godliness, and all bondage in worldliness.

Thou dost take thy earnings into thy heaven, and sit upon them as thy throne. Learn well the passing truths around thee—eternal truths are waiting.

When in the future home thou shalt hunger and thirst after some of the good fruits of thy earthly life, thou shalt find them in thy own household.

If they be not there, thou wilt hunger in vain. Every man taketh into heaven sufficient of refined earth truths in the storehouse of memory to illustrate all that is required of earth.

God hath boundless fields of labor, and all that he calls need never be idle.

The earthly infant leaveth its mother's arms for its heavenly

Father's bosom, and loseth nothing of God's great joy, for it hath a field of labor, and the great love of the universe for its tender nurse.

See, therefore, the great beauty of the diversity of gifts. If thine eyes be illuminated by the light divine, all things are good unto thee, for all are but parts of the divine whole, which is perfect. Keep thine eye single. Look for thy own duty only, and it will be made plain. Is it not large enough? How large is God?

At all times strive to remember that God is good, and duties made plain by his light in the soul must result in goodness. His light quickeneth only the good seed in man. The light of day is sufficient unto all outward duties.

If man's duties had all been outward, he had required no inward light. As God delighteth in the doing of goodness, the labor of love, so must the child of his love which dwells in man.

The pure children are guided unto him by the holy influence of love.

As the earthly child ripeneth in its mother's womb, so doth ripen the seed of God's love in the soul of man. By the light of wisdom it is nourished, and in the truth it groweth; and in love cometh its happiness forever.

As the mother loveth her own fruit, her own tender infant, so loveth God in his great perfection the fruit of his hand. As the mother giveth her earthly life unto her child of earth, so God giveth unto her heavenly child therein his own eternal life.

Truth is beautiful in its holy simplicity. All things outward have an inward cause infinitely more beautiful. God is unbounded good. In all goodness he dwelleth. There is no good save that which belongeth unto him.

Within the earthly form of the infant is God's great goodness manifested, in the perfection of all its machinery, and the harmony of every part. It is the most beautiful of all his outward works. It is the finest-toned instrument in the universe.

Within this outward beautiful manifestation of divine love

is a seed of eternal spiritual life, which is as much above the outward life as is God above man. This seed groweth only in perfect truth. The light of its life is God's love.

Let no man think that his eternal life can be nourished and increase in stature by the operation of anything outward. Eternal nature is not outward nature. It is the spiritual nature of God, which in his great love he gave unto man, his child.

He gave it unto his own infant children in the clay tenements on earth. He placed them there that they might see and feel his goodness, as it was manifested in the beginning. But food cannot come from all outward goodness combined sufficient to nourish the eternal life of his humblest child.

The highest production of man's brain, if unquickened by the divine light which ever dwelleth in love, is dead ; there is no life in it.

As the outward man groweth from the outward infant, according to outward laws, so doth the just man made perfect grow from the inward child of God, according to the inward promptings of divine love.

As thou growest in the comprehension of spiritual truth, the body of thy eternal being enlarges. Spiritual truth is unchangeable, eternal, and perfect. It is more precious than all the wealth of earth.

When thou knowest one little part of this divine wisdom, all other parts can be opened with its aid. There is no chance to err, for there is no error to find in God's pure atmosphere.

Fear not for goodness and love, their strength is of God. Stand by them, and the earth shall pass away ere it can harm thee.

Thou hast within thee one in the divine image, and shouldst thou smother divinity with flesh ? Is this moment worth more than the infinite beyond ? Doth reason teach this ?

Give thy flesh healthy food, warm clothing, cleanliness, and exercise, and it will need little more.

As thy body does extract from earth its life, giving thee strength to perform thy outward duties, and building thee up into a good man in all outward respects, so does thy spiritual

being extract from the regions of eternal light, where truth is perfect and hath no shadow, strength which exalteth unto holiness.

Thy body is the image of thy spirit, and thy spirit is in the image of heaven's highest One.

Thy outward body is refined outward nature, and thy spiritual body is composed of the eternal truths of the Father. Thou dost create nothing—dost shape thyself. In the outward, if careless, circumstances will sway thee; in the inward, if careless, thou wilt not grow. In God's pure presence all is truth.

Seek after spiritual truth, which is simply the essence, or eternal cause of all the outward, and do not neglect the lessons received. Despise not the outward, for it is the illustration of the inward.

The father made thy body of the purest earthly materials, in order for it to receive the germ of a higher nature.

As the corn groweth in the earth, so groweth thy spirit in thee. The corn is refined earth. Thy body is still a higher refinement. Thy brain is stimulated by the refined effects flowing from the healthy labor of thy stomach.

The corn may help form thy brain, the fruits of earth may nourish thy thinking powers—in truth do constitute those powers, so far as the material part goeth; but the I AM which controls these powers, and draws up through them all knowledge of things below, is the Son of God in thee. This power art THOU.

The body is nothing, save as used. It bringeth forth and makes manifest the truth, the fruit of the spirit.

Thus, as the corn or fruit of earth, man hath his roots in the earth, but the rain, dew, and sunshine must come from above. The quickening power which draws eternal life down from heaven, is man's spiritual affinity for God.

The earth toiled on in its refining process for countless ages before man was placed upon it. God can make all things perfect, for his is all power. But in his sight it seemeth good to plant seed, and let time develop them. "Let there be light" in thee, oh man!

Upon the summit of creation thou art placed—wilt thou throw thyself down? God did not banish thee from heaven—himself came down to earth and dwelt, and doth forever dwell in the spirits of all his children.

Down through thy material nature floweth the light divine, and whatsoever it shineth upon revealeth unto thee truth, which, if well learned, becometh thine. Thou dost gather thy own house or body around thee, and in its midst dost thou dwell forever.

God's truth is boundless and perfect. His resources are above all powers of exhaustion. Thy house cannot possibly get large enough to hold two spirits, neither can thy spirit possibly get large enough to fill two houses.

Truth is the temple in which wisdom dwelleth and love resteth. God's child in man, the undying spirit, receiveth and retaineth truth around it as a covering. As the outward infant groweth in body of flesh, so groweth God's child in the body of truth. And as the outward one groweth in the wisdom of the world, and the understanding of outward nature, so progresses the son of God in eternal wisdom.

All things outward represent the bodies of inward wisdom.

Through the truths of thy spiritual body, collected around thee from the earth, wilt thou in future learn all thou can know of the material universe.

Thy noble brow, and that beautifully strung harp, the intellectual powers, must perish. Thy hand, that now gathers for thee the beautiful and good things of earth, must return unto dust. There is no part of thee eternal save those inward truths—essences of all thy outward experience—which cluster around the seat of divine intelligence within thee.

These truths give thee new hands, and new limbs, which are transparent as God's own pure atmosphere, and yet are thy own, and known to be thine by every inhabitant of heaven.

CHAPTER XXVIII.

CONSCIENCE—BEAUTY OF HOLINESS—BREAD OF LIFE—
WATERS OF LOVE—CONCEPTION OF THE WORD—LIGHT
ETERNAL LIFE.

BLESSED are they who die in the truth. Perfect freedom cometh only after death of the body. But this freedom is the result of our truthfulness unto the promptings of divine wisdom while in the body. We inhabit our own dwelling-place. We have our own house to dwell in and cannot usurp another's.

Thou makest thy own heaven or future happiness. Lay no blame at thy Father's door if thou art not happy. All things around thee are good if thou art, all things lovely if thou art. As thou leavest earth thou enterest heaven, and the door of thy outward being is shut.

Thou standest in the presence of Deity as thou art. All the gilding of ten thousand worlds would not add one drop to thy happiness nor raise thee in his sight.

By thy body he knoweth how much truth thou hast collected on earth, and thy inward capacity is known by the amount of light thou wilt hold.

Truth is witness for all things, and the absence of truth is witness against all. If truth be the staff of thy life on earth it will witness for thee in heaven. If thou live on earth in carelessness, not heeding the lessons of wisdom which beset thee at every turn in life, what can thou expect truth to say of thee? Within the body of truth dwelleth the light of God which quickeneth into consciousness the knowledge of right and wrong.

That power which revealeth the wisdom and happiness flowing from goodness and giving judgment unto man, is his own undying conscience. A true conscience is in harmony with the wisdom of Deity and knoweth all things to be very good.

God's light is the knowledge of goodness which in man reveals his own shortcomings in order to encourage him onward and upward. This knowledge of what thou might be and of thy own shortcoming is revealed by thy own little part of divinity.

The good man feeleth clear. His happiness is pure and the light thereof illuminates the outward eye so that all can see it is right within.

This conscience of goodness reveals unto our Father the precise state of our spiritual capacity. He knoweth all things. His wisdom is pure. That which thou knowest is a little of his greatness received from him.

Thou may reflect a little light even as the star in the outward heavens, but when the sun cometh thy light is become dark.

The boundless realms of space are filled with the divine wisdom. Goodness and love are everywhere. Can thou not see them nor feel their presence?

When truth alone maketh thy body and love becometh the blood of thy life and light illuminates thy conscience, then thou will know more of thy Father's goodness.

Truth is the spiritual body, love its life blood, and light of divine wisdom its consciousness. From these pure essences no refuse matter can pass away. These came from the perfection of Deity and live forever.

This new being, this second born, this son of God is the imperfect perfect. Its powers, its component parts are perfect, but it is infinitely less in capacity than its Father. As the helpless infant unto the noble manhood, so is this child of God unto Divinity.

Glorious is thy destiny, thou son of God.

Even on earth some little of the Father's great goodness at times visits thy spirit and happiness dwells in thee. When he cometh thou art filled. His glorious light shineth round thee, and behold goodness, love, charity, mercy, and holiness take unto themselves life. Thou becomest a new being. All things upon which thy vision resteth are illuminated by the new light within thee.

No earthly care or pain can darken this light. No outward

cloud can intercept its rays, and ten thousand suns cannot increase its glory. It is the wisdom and feeling, the bright consciousness of eternal life which cometh with the Father as a presence. No man can know of life eternal save by the Father's wisdom.

Thy outward body, through the operation of its different organs, extracts from the fruits of earth its own continuance as a being. If thou seek only rational food and exercise or labor, only as an exalted reason and knowledge of thyself shall dictate, thy body will grow in health and strength unto its full perfection.

A healthy body is simply an harmonious connection of beautiful outward truths operating according to good laws. Each atom is a truth of outward nature.

The spiritual body is the life of these truths refined until there is nothing left that the earth can claim. Its machinery is composed of those subtile essences which feed the most elevated parts of the outward brain, producing all outward evidences of nobility.

This body hath for its motive power light, divine light. It is quickened, guided, and governed in the light of the spirit of truth. In the light the spirit dwelleth.

Oh God! Thou alone can guide thy trembling child in safety through the avenues of wisdom which lead from earth to thee. Thou alone can give sufficient strength to look steadfastly in the light.

The spiritual house is transparent. Thy identity is as distinct in the future as in the present. As thy outer eye sees outer bodies, so does thy inward eye see the body of truth.

Is this not plain? Did not God create all truth? Is he not therefore greater than all? The work of his wisdom is called truth. The spirit of man is the child of God—is part of God, and therefore above all truth, save himself. The eye of Divine Intelligence looks upon all things, and all is truth. The child of this eye—this eye of his child—sees all truth even in his own light.

Even in mental vision on earth a man can see a most intricate piece of machinery and view all its parts working in

harmony even before any such combination of truth had ever been looked upon through outward light.

If thou hast a healthy and humble mind on earth, if thou cultivate the noblest attributes of thy nature, if at all times thou art laboring in the truth as light revealeth it, then thou wilt enter heaven with a body around thee which angels will delight to look upon.

Is not this proven in the outward? Do thou gaze upon the humble, intelligent, obedient man on earth, and say if thou see not something noble, pure, and elevating in his countenance? And is not that within him which God looks upon far more noble and far more beautiful?

There is a living beauty in holiness. The holy man dwells in the midst of the breath of eternal life—the breath of the Father, which encircles his pure children as a halo of glory from above. The sweetness of this breath fills his nostrils and the words of his mouth go forth laden with that love which ever dwells in pure wisdom.

Oh man! Thou heir of all wisdom! Be thou worthy of thy eternal existence. Remember thy Father's love which in purity surpasseth its most holy image on earth. If thou can love thine own offspring so purely, how must he love thee?

The whole earth is not worth one false step. Do thou look forward to thy eternal home and let every day on earth take thee nearer unto it. Do thy daily duties and eat thy daily bread in humility of spirit. Treasure up thy daily truths. Let every one thou learnest dwell in thy house forever.

The Father hath arranged truth so beautifully that thou must find it if seeking rightly. It is all around thee. Let thy aspirations be humble and sincere. Let thy true prayer be for bread daily and hourly, and the truth shall feed thee.

Eat the bread of truth and drink the waters of life which flow down from the regions of eternal light, and thy spiritual body will grow in beauty and strength. Truth is the daily bread of life eternal.

This holy bread of life strengthens the body of truth even as the outward bread of thy daily life strengthens thy outer

body. And the truth groweth in thee in harmony with all truth around thee.

This bread is received at the Father's table. The more it is eaten the more does it increase. He who daily receives pure sustenance from daily bread blessed by the Father, hath drawn down heavenly happiness unto earth.

In thy outward labor and strife in the world do not forget this bread which will strengthen thy inward nature and through it the outward until thou wilt know an overcoming of all opposed to truth.

If thou seek in the light thou will never find darkness.

The whole earth if thou had it to give could not buy one crust of the bread of life which nourishes those who sit at the Father's table.

The wealth of the outward universe is represented in thy outward formation—and can thou command truth?

The waters of divine love are spiritual drink. Thou can have the bread of truth and the waters of love daily. These are not earthly food. Animal life is nourished by the outward images of these—the dross or refuse cast off from around the inner life.

Blessed are the thirsty, for they alone can drink of these waters. Hast thou not known this thirst? Has not thy whole being yearned after that sweet feeling which love alone giveth? No man can progress in wisdom and truth without partaking of truth and love daily. Wisdom is the understanding of truth and the feeling of love.

Do not neglect thy higher duties. Strive to lay up for future use the essence of this holy bread and water. It is of far more importance to thy eternal nature to have good healthy food than it is to thy mortal nature, for if thy higher nature be well fed it sendeth down great strength to the lower.

Great genius is often incased in a weak animal nature. A man may be spiritually pure and elevated and yet have to dwell in a loathsome body on earth. How very sweet unto such must be the pure food which giveth strength to the undying nature.

When thou goest to the Father's table, go empty, hungering

and thirsting after righteousness, and thou wilt be filled. Thou can take nothing away with thy hands, and the food will not last thee long; it is perfect, but thou art not.

Thy outward body must be often fed and so must thy inward body be fed or it will not grow in strength and wisdom.

Fresh food is given daily to all who earn it.

Thy whole nature is thy part of thy Father's vineyard. Thou must labor daily to remove weeds, and nourish with food and water the vines he planted, that they may grow and bear fruit.

The fruit is the Father's recompense. In holy things thou cannot eat unless thou labor. God's goodness is all around thee, but to know of it thou must become fitted by thy own exertions.

When God created thy power of knowing and doing and placed in thee that which controls these powers, his part was finished—thou wert good.

Thou dost begin at the beginning and that which thou earnest is thine. The universe unto thee at the beginning is chaos. Thy Father's spirit moveth upon the deep, and thou dost come forth into existence. Around thee the sea of love and the dry land of truth appear. Many days and many nights must thou go through before the garden of pure enjoyment is thy habitation. Conception, infancy, youth, manhood, age, decay and dissolution; these are the seven days of earthly life, and in dissolution, the seventh, cometh the only rest, for herein alone can come entire spiritual freedom.

The Father saw fit to embody all things in thee. Thou art all condensed into one, one little image, one little child of him who knoweth and doeth all things. The fishes of the sea, the birds of the air, and the animals on earth, all contribute to thy understanding.

Compared with the outward, thou art great indeed, and glorious. Compared with him who made thee such, thou art little indeed. But little as thou art, thy spirit is near and dear unto him. All love emanates from him and binds thee unto him. Thy joy is felt by him, and thy happiness descends from his home.

There is but one way in which thou can contribute unto his

happiness, and that is in doing his will. Sink thyself into his depth. Cease to exert the animal fire of thy will, and let it become entirely subject unto his will. The philosophy of thy being is beautiful, but love, which is the feeling, the life of happiness, is above all things perishable. One drop of pure love for thy heavenly Father is worth more to thee than a will of iron strength.

When thy will becometh subject unto divine love, it giveth energy unto thy goodness. When thy love becometh subject unto thy own will, it runs out into animal passion, and will wreck thee upon despair.

Go not in thy own strength, for of thyself thou can do nothing. Thou did not bring forth thy body from chaos, or thy spirit from heaven. Thou art because God willed thou should be. It pleased him to embody in thee the animal and the divine, the beginning and the end. The beginning knowledge, and the end happiness. His time is eternal. Hast thou not time to serve him?

Do his will, as it is made manifest in the light of thy own conscience. If it take an hundred years of time to do one little act which thou feelest to be in accordance with his will, thou could not spend an hundred years more profitably. Thou cannot measure the effect of one outward word or act of thy everyday life, how then know what that which he prompts within thee will produce in the countless ages of eternity?

We are all laborers, and are all rewarded as we merit. The Father's labor is perfect, and taketh its reward along, therefore be careful in what part of the vineyard thou art employed.

If thou do that which does not produce happiness in thee, thou art laboring in vain, and would do well to change thy employment.

There is no service thou can render unto Deity without being rewarded in the performance of it. God giveth no credit, neither does he pay in advance. Thou must act for him *now*, and now wilt thou be paid. Learn to do good because of the feeling flowing unto thyself from the act.

Our Father is truly honest. If he prompt thee to do some labor for him, plant a flower in the spirit of a brother, or

remove a thorn or stumbling-block from his pathway, thou wilt find thy reward in thy own spirit.

And when thou doest an act, it is well to not listen too much unto man's opinion. If thou feel within thee that all is well, it matters not what man may think or say. Thy duty is unto God first, and next unto man.

And thou wilt find that in doing strictly as the Father shall dictate within thee, thou wilt do thy highest duty unto man.

Man hath greater fear of man than love of God. In the glorious future, when man shall be freed from superstition and fear, when he shall have learned that God's love is more enduring, more ennobling, and more reliable, than all laws or customs man can create, his mind will rise up as the strong man unbound.

Thou hast not confidence in God's love. Thou hast not confidence in his wisdom. Thou dost leave him, and, turning down, dost lean upon flesh for support. Thou dost forsake thy own noble position, and go down into the mire with swine. Behold the son of God, inheritor of his glory, burying his crown, and casting away his bright inheritance!

And what is gained? A living death! Bury not thy soul that death may live. Time to thee is this instant, and now it is gone—whither? See thy wisdom! What art thou, and how much dost thou know?

All thou can know is revealed in thy spirit by its affinity for its creator, through which cometh its knowledge of him, and through his light of all things. Would thou take this knowledge to pervert it?

All thy happiness which is worthy of man cometh from His love for thee. Take this wisdom and this love from thee, and what is left? A poor diseased animal, which only knoweth enough to dread the death it carries.

Thou art a responsible being. God intended thee for a companion. Thou art learning the first letter of the great alphabet of eternal wisdom. He is teaching thee himself; no true man can receive his highest instruction from any save him. When thou can read the eternal WORD, which is in the beginning, thou wilt have wisdom which hath no ending.

The word of God, which was in the beginning, is now, and will forever be, is TRUTH. This word, which liveth only in him, and through him in the spirit of man, hath the eternal meaning of all things. It is living wisdom, revealed always in light.

Every tree, blossom, bird, and flower, sing of it, but it is only in reality known by God and man, for in these alone is beginning and ending. In these alone is that spirit which giveth life to wisdom, and which controls the meaning of the word.

God created the heavens and the earth, and when all was good, and fit for man, he created man, that his wisdom and love might have a worthy dwelling-place on earth. In the beautiful garden of man's brain, amid the trees and flowers, he placed the conception of the word, the understanding of truth.

That which hangs around thee, the body, the bones, muscles, and blood of which do thy bidding, have no understanding. Thy brain hath simply feeling, simply knoweth rest and pain. All else of thee, all which perceiveth truth, all which feeleth the pleasure flowing from wisdom, and the happiness flowing from love, came forth in thee when God breathed eternal light in thy soul.

When thou art quickened by the inbreathing of divine light, then doth wisdom live, and love spring forth in thy soul. When thou dost put forth thy hand in the light, the action thereof shall glorify God, and when thy mouth speaketh, the joys of heaven shall be revealed.

There is a noble manhood which can mingle in every action of daily life, and never be defiled. There is a guard which God doth place around the faithful, stronger than steel, and brighter than gold.

Not one of his children can suffer without his knowledge and sympathy. His love knoweth no boundary, and his wisdom is perfect. When a true child suffers, the parent hath sympathy, and when the child is happy, the parent rejoices. This is the illustration of God's love.

If his love dwell in thee, what can make thee afraid? If the

feeling which this love giveth be violated, does not the love know of it? and will it not report truly unto the Father? He that hath the Father's love can overcome all suffering, for he is raised up where all is peace.

He that knoweth the Father's spirit dwelleth in him is by this knowledge raised above all flesh. Though the great Creator pleased to put thy spirit in the body, that it might learn through its own experience of all truths relating unto earth, it were not well to live only in these truths.

If thou be true unto thy own manhood, truth will grow and strengthen in thee from thy conception unto thy dissolution. Every pain and every pleasure will give truth unto thee. Thou wilt learn pain from transgression, and pleasure from fulfillment.

All the outward universe is a condensation of truth. To thee it is dead truth, only quickened into life by the inshining of divine light.

The wisdom gained by transgression is given in pain. He that worships in darkness will rejoice in suffering. The light will pierce his eye like a flame of fire, and he cannot see. What can such comprehend in the spotless purity of God's presence? How can perfect love dwell in a darkened spirit?

Pure happiness does not dwell in darkness. God gave the spirit of man affinity for light, that in the light he might learn all things, and through the light of wisdom and love come unto him and dwell forever. That we might know his goodness by its fruits, part of the primeval nothingness—darkness—was left in our nature. We have within us a power which permits us to sin against the light.

There is no spirit of darkness, but there is darkness in which spirit cannot live, because in spirit did God say, let there be light.

And this is the key to the whole plan of thy creation. God breathed into thee the breath of eternal life, and behold thou did live in the light; and in the darkness thou must die. Thou did exhaust the highest and receive in thee the lowest of all which God did call forth from chaos.

The light, which is the eternal life of thy spirit, maketh thee

to be an accountable being. Light knoweth darkness, but darkness knoweth not the light, for it is blind. Intelligence cometh from God, and not from nothing, which is opposite unto him.

Man can analyze outward light, tell its component parts, and measure its speed. He can learn its effect on the different kinds of life and living things on earth.

Even so can he learn of the inward light the beauties of eternal life, and the living things of heaven. The great spiritual garden is lighted by the presence of Deity.

If in thy whole life thou hast done one action in which God's pure light revealeth no darkness, no selfishness, thou art in that action most blessed. Thou hast planted a seed in heaven which shall give thee pleasure forever.

Of what use is man when he ceases to do good? God's every action is perfect goodness, and thou can only labor for him in goodness. Thy actions cannot be perfect, but thou dost labor among the imperfect, and therefore thy goodness will be understood.

All seed must die, or new life cannot come. In the life God hath most honor. His glory liveth. His purity and holiness shine in all goodness. Good fruits glorify thee. Thou shall dwell in the midst of thy own garden, and as thou dost plant and nourish the tree of life, so will thou be exalted by its fruits.

If it pleased God to permit thorns to grow in thy soil, it is not therefore thy duty to tear thy flesh with them. There are thorns along thy pathway unto perfection, but they are there to keep thee in the right way; if thou go not astray, the thorns will not harm thee.

Thy father knoweth the worth of true wisdom. Thou cannot waste it. Thou must earn it. Thy spirit must be humble, and thy mind pure, before his lessons will be understood. That which thou dost get is thine forever. If a thorn pierce thee, the pain is thine.

Thy greatest problem is thyself. When thou can solve it, thou will have little else to learn. Every organ of thy mind, and every emotion of thy spirit, combine in seeking, finding, or illustrating wisdom.

Would thou have wisdom of pain, or wisdom in which cometh pleasure? All happiness cometh from God's presence, that is, all true happiness worthy of the spirit of man.

If conscience pierce thee, thou hast earned the pain. If conscience give thee peace and joy, God hath looked in thy spirit and all is well. Has not thy spiritual experience proven this? Is it not more rational to do right, and receive happiness, than to do wrong, and receive misery?

Truly thou hast thy reward, even as thou dost labor. In the light is joy and peace, but in darkness is no light, neither pleasure.

If thou labor in darkness, of darkness shalt thou reap misery. If light came forth at God's command, and in the light dwell those essences which produce happiness, peace, and brotherly kindness, of what use can darkness, or the opposite of these pure essences, be unto thee?

In proportion as thou art true unto thy higher nature does darkness flee from thee.

As thou dost become in affinity unto all things holy, unholiness will forsake thee. As thou dost dwell in his presence, all things become subject unto thee, and thou art subject unto none save him.

If thou dwell with him, thou hast one master whose power is love, and whose dominion is eternal wisdom. If thou dwell in flesh, thou hast many masters, and yokes grievous to be borne.

Serve thou him who can bring forth from thy internal chaos light, life, and joy supreme. Who can make all things bright and lovely to thy gaze; who can make heaven descend unto thee, and the earth pass away; and who alone knoweth thee as thou art, and can guide thee safely onward and upward unto the understanding of all truth, and the reception of all love.

Oh man! consider thy own weakness. What can thou do? Every pure and holy emotion ariseth in thee through the all-inspiring power of God's love. Of thyself thou cannot create happiness. All things are opened unto thee, but thou art blind, and will not see.

CHAPTER XXIX.

DO GOOD—MAN A CREATOR—HAPPINESS IS FELT—THY
EVERY POWER PROGRESSIVE—REASON AND CON-
SCIENCE—HUMILITY AND PRIDE—JUSTICE AND MERCY.

LABOR, labor, oh, man! in the true vineyard, the vineyard in which all vines are living goodness, and all fruits are love.

There is no other field in which the son of God can labor. Thou cannot degrade Jehovah, nor drag his attributes in the dust. Love, mercy, and charity are not fruits of earth; they spring from the Father, and their nourishment sustaineth the children.

There is no greater wisdom than to love as the Father loveth. There is no greater joy than that which floweth from mercy. There is no true nobility, save that which dwells in charity.

From the Father does all goodness flow, and unto him should we look for all. Not in idleness, for idleness is unworthy a blessing; but in labor, for labor earneth all.

If thou sow good seed, the harvest will give glory unto God. And what is this glory? Only that elevation of spirit in thee which is fruit of good seed. Thou cannot add unto his perfection, and the only way thou can glorify him is to ennoble thyself and thy brother man.

Thy voice can glorify God, by giving good counsel to an erring brother. By making manifest pure love, and the glorious strength, endurance, and beauty of pure truth.

Thy hand can glorify the highest, by clothing the naked and feeding the hungry. By beating swords into plowshares, and by removing yokes of oppression.

Goodness is the standard of true nobility. All wisdom dwelleth in goodness. All glory unto God is simply living goodness.

Thy highest and holiest duty is so humble and so lowly, that if not very watchful thou will not find it. DO GOOD. Good-

ness dwelleth in love. It goeth out in love and cometh in laden with joy. Let no outward influence darken thy love of goodness.

God's love floweth outward. It enters first the spirit of man, quickens the high powers of his mind, and through these powers directs his outward actions. He becometh the illustrator of inward light.

How blessed is thy position! Thou art heir unto wisdom, love, light, and truth. All things, high and holy, are opened unto thee by the spirit of God in thee. Thou art naught of thyself, yet with him thou art more than thousands of worlds without him.

Thou art at the beginning, and endless is the path before thee. Be firm and steadfast in humility. Seek not the praise, nor fear the censure of man. He is thy brother, and the spirit of our Father is in him, working out his own glory; therefore keep to thy own path.

Be always humble, remembering thy imperfection.

Light is the garment in which humility is clothed. Love maketh little noise, and charity is always quiet, and wisdom liveth in silent places.

Purity produceth modesty, and modesty and humility are children of wisdom and love.

The sum of all holy attributes dwells in thee. The breath of eternal life is thine. Thou art quickened by the spirit of God. His grace and his strength are sufficient for thee.

Guard thy manhood. Always remember God is first, and thy duty unto him greatest. Thou cannot go to heaven to work for him; the place in which to labor is all around thee. Raise thy kind. Produce an affinity for good works, and thy future labors will be heaven indeed to thee.

In the light only can thou do acceptable labor. If thou labor in darkness, when the light cometh thy labor is fruitless. If thou labor in the light, when the darkness cometh thou can rest. This is true of the body, and also true of the soul.

All inward principles have outward examples. God's goodness is manifest in all things, so long as thou dost have light in thine eye. To thy outward eye come, through the light of the

sun, the beauties of natural objects, and to thy inward eye, through divine light, come the beauties of spiritual truths.

How is it thou dost know anything? Whence cometh this power of discerning? What art thou? How is it thou can determine within thyself what is truth and what is not?

Thou hast within thee the son of him who created all things, knoweth all things, and ruleth over all things for good. This child seeketh homeward. Intelligence cometh downward from the source. Living wisdom hath but one outlet on earth, and that is in the spirit of man.

Be not in haste to do God's will. Know first what it is—remembering thou art but a little babe, and can grow in truth but slowly. Thou hast begun and there is no end. Every truth is perfect. Thy understanding is quickened by the Father. Without this quickening thou would be but an animal, governed by outward passions, and unable to rise above the earth.

Seek unto the Father for help and strength. Thou hast nothing of thyself, which will last forever. Only as thou dost collect food for the eternal child within thee, wilt thou grow in eternal strength.

Unless well guarded, all thou can receive from earth will hold thee down. But if thou have within thee the divine light of intelligence, all things will represent unto thee eternal wisdom, and in this wisdom thou wilt grow. Thy responsibility cometh from thy understanding.

Instinct is subject unto natural laws, but spiritual perception is subject alone unto God. If thou were only animal, thou would have thy full share of animal happiness, for God is just, and all he hath made happiness dwelleth in.

Had he finished thee, thou had always been happy in thy blissful ignorance. He planted the seed, but thou art to grow the man. The seed of himself, which thou art to unfold in thy daily experience, until, in the glorious future, thou wilt see and know the joy which dwelleth in perfect fruit.

God created thee a CREATOR. From a little ray of light thou dost build temples of truth. From a little drop of his love thou dost build arks of hope, in which all can safely ride.

From a little word spoken in thee, thou can illuminate the mind of man, and point his way to heaven.

He waiteth for thee. Thou art his child, and his house is open. Thou art growing daily. He waits for thy companionship. Let thy aspirations rise as the sun in the morning, and in the evening let them sink to rest in his bosom.

He hath pleasure in thy dutiful childhood. Dost thou not love children? This love is his within thee, which thou art converting into thy own individuality—into thyself—through the exercise of it. No man knoweth what he can do, if true unto his own high guide.

The spirit of truth, love, and wisdom dwelleth in man, and will lead and guide him into the understanding of all holy things. Oh, man! keep down in humility, seeking only to know eternal truths, for the things of a day cannot benefit thee.

In view of thy high privileges, it would seem strange thou should seek downward for enjoyment. Strange thou wilt voluntarily burden thyself with loads which only animals should carry. What rewards will such loads bring thee? Thou cannot take any perishable thing into heaven with thee, for happiness in perfection is imperishable.

Create thy own happiness. Thou art given the keys of heaven, why dost thou not enter? Thou dost mistake the way, and in looking afar off for it, dost overlook the lowly door.

This is heaven's security—its simplicity is overlooked by the wise—while the meek and lowly of heart enter its door, and enjoy its peace unmolested.

Thy portion of heaven is within thee.

The enjoyment of all wisdom and all love is within thee. Thy understanding is surely not afar off. Thy thoughts can fly through the universe with the speed of inward light, but if they gather only material truths thou wilt receive no lasting happiness from them.

All of man's most ingenious inventions fall short of rendering happiness visible. He cannot find it among the stars, or among the flowers and trees of earth. It is not in books; it is not written or spoken: it is simply felt.

God's voice liveth and life cannot be seen. Thou art on earth to learn its truths, not to get happiness from it. Earth cannot get into heaven, for it hath no comprehension. Heaven gets into earth in thee. The truths which thou dost learn of earth, lose all matter when they become imbedded in thy spiritual nature.

The animals will live and thrive on the same food as thou; but the food does not stimulate their brain to the production of bright and beautiful thoughts, for the spirit of God is not in them; it simply produces animal happiness in satisfaction. If the spirit of God were in them, then would the life of happiness dwell in them also.

Therefore, do not attempt to create happiness out of matter, for it is nowhere in it. If thou would erect an outward temple, would thou take spiritual truths? Then, if thou would create happiness, would thou take outward stones?

Heaven, like all else, is chaos unto thee until the voice of understanding move upon its surface. Do not think God hath great affinity for ignorance. Outward light brought forth outward order, inward light bringeth forth inward order.

When his light shineth in thee, behold thou can command and the solid land shall dwell under thy feet. See the glory of this truth—all outward beneath thee—and the waters of love shall gush from many fountains, to refresh thee.

Then all things which come forth upon the land of truth or in the waters of love, shall sing one holy anthem of happiness. Create thy own happiness by doing and seeking after those things which God's inward light alone doth make manifest. Thou must do. No man's experience can give thee joy.

Every man hath his own universe. Is there not room? How big art thou? Remember well all of earth dwelleth on earth forever. Thy body is thy outward universe, and thy spirit is the center of thy inward universe, in harmony with God, the center of every spirit.

Thou art not finished, therefore do not stop and dwell in idleness, but push on in the path of humility after wisdom. Every power in thee is progressive, even thy power of progressing. Thou cannot stop without loss, and thou cannot wear out with going.

In thy spiritual machinery there is no friction, neither rust, nor yet decay. Every gift which cometh with thy spirit is perfect, but as thou art unfinished, the perfection is unknown to thee save as thou can comprehend it. That which thy Father hath done, thy spirit can learn through the channels in which his power flows.

Would thou ask a stone who made it? Wisdom doth not dwell in anything visible. The printing press cannot think. Thy mental powers are simply purified and refined earths from which and through which thy spirit draws knowledge even as the outward chemist.

Cultivate that power of discernment within thee which is above all of thee which can perish, thy own conscience of all things which is thy safeguard against wrong, and thy stay and strength in well-doing.

Reason is an extract of matter; conscience is an extract of spirit. Reason regulates outward responsibility, conscience regulates inward responsibility. Reason is subject unto law, conscience is subject unto God.

Reason may go astray, conscience never can.

When stopping in the temple of reason, conscience standeth without trembling lest thou fall. Reason is a noble gift and proof of manhood. It is as a fire, or rather a crucible, into which all truths are put for analysis, and if the spiritual fire be applied refinement must ensue.

Man hath no gift but what is noble and helps toward happiness if he be true unto himself. If thou art true unto thyself, thou art true unto God and unto man.

Truth is everywhere and in all things; the understanding of it is in God and man. When reason gathers truths, conscience weighs them. If they be not pure, not congenial unto that conscience, it rejects them. If they fit it properly, they are stored away as the treasure of the spirit in which the conscience dwells.

There is more truth visible to the inward man than to the outward man. If thou dwell in harmony with the essence of truth, thou can learn far more than when in harmony only with effects.

Thou may fulfill all the requirements of all outward laws, both natural and moral, and still not reap happiness therefrom. Spiritual labor bringeth spiritual reward. Outward reward can be taken away, but in inward things reward is between God and thee, and no being can interfere therewith.

If thy own conscience approve thee, no man can condemn thee. All spiritual strength cometh from a conscience that thou art well-doing. If thou feel clear and thy path is straight before thee, walk on. There are a great many turns and a great many pointing out new roads, but the road to heaven is the path of well-doing.

Heaven is not afar off, and it hath no opposite save within thyself. Thou will never have any pleasure in a distant heaven. The Father dwelleth in thee and there is no heaven devoid of his presence. The highest truth thou can receive he giveth thee.

No great good hath ever come to man save from the Father's hand. He doeth unto man as he would man should do unto his brother man. Pure goodness is above all law, for law is effect of goodness. Man is not yet perfect, as every man knoweth.

As thou dost earn so is it given unto thee, for as thou dost labor so is thy capacity to receive increased. How simple, how plain the path of duty—art thou in it? Dost thou listen and then obey? The simplicity of truth hides it from the wise and reveals it unto the lowly.

The wise man seeketh for the father in his own household, not afar off. Thy heavenly Father is here, not there. He is in thee now. This is his time. He is present, past, and future, for in him is perfection.

Learn to live with him. Thou cannot truly live without him. Thou requirest but little food and little raiment of earth. Of Him thou must receive all which endureth. Wisdom does not grow on earth. It is nourished by holy waters, and if thou would drink thereof, keep down in the path of humility.

The Father has no slaves; but is not humility becoming in imperfection? Humility cannot fall, pride cannot stand. Humility digs deep, pride climbs high. Humility hath a solid foundation, pride floweth on the surface.

Humility is never hypocrisy. It is simply an open willingness to receive those little truths which come directly from the Father. It never dictates what shall come, but thankfully receives that which is given. It hath affinity for honesty and is not easily deceived. It is worth more to the spirit of man than all the earth.

God's goodness is not obtrusive, thou can reject his wisdom and the happiness it would bring thee. Not that thou art greater than he is, but that he is willing thou should learn all things from thy own experience of them.

Let thy love be chastened with humility, and thy wisdom will be unassuming. Thou cannot dwell so lowly that the Father's love cannot find thee.

Patience groweth out of humility. Eternal life need never haste. If God's will is not manifest—wait. And as thou art waiting—watch.

Guard thy treasure from thyself. No man can take thine away, yet thou can lose it by carelessness. Dwell in love and peace will be with thee.

The Father's love giveth confidence. All who know his love have confidence in its strength. There is no strength for the spirit of man save that which dwells in wisdom and love. There is no progress save in these, and no happiness save that which cometh from them.

The earth will easily clothe and feed thy body, and this is all it can do; therefore let not thy thoughts dwell too much on the earth, for it is unworthy of them. But rather let thy spirit partake of the fruits of wisdom and the joy of love continually.

Why should thou, an immortal being, cling unto things which the more thou lovest them the more do harm thee? Do not look forward nor yet backward, but now, at this time, let thy enjoyment be.

God is the eternal present; be thou at all times with him. There is a state of being in which a man can dwell above all the earth. Conquer thy cares. God is the great burden bearer. That which will break thy strength will never bend his. All things were made in love and by love can all things be borne.

If thy burdens be of earth, cast them down; let them not

defile thee. If they be spiritual, is not thy Father near? Go to him. In his lessons thou gainest wisdom, and for this gain thou must lose the earth. If full thou cannot eat, if warm thou needst no clothing. He does not feed the full nor clothe the warm, but unto the hungry and cold he cometh because they alone can appreciate his gift.

If thou do not want he will not give.

Let thy thoughts dwell on his goodness; let them search for his goodness and in it they will find food which lasteth. Walk firmly on as the light guideth. Bring thy will into entire subjection unto the will divine, and thy actions will be in unison with him.

Thou should not be separated from thy Father. Better to dwell with him continually. To know of this dwelling in the eternal presence, thou must have pure wisdom. Wisdom is never noisy, it is silent and given to reflection. The shallow streams with dangerous bottoms are noisy. They dash along with such speed that the still, small voice of eternal wisdom is drowned.

Better know one truth than mountains of sophistry. Oh learn of God's goodness around thee. Eternal lessons are round about thee, and thou must search and find them, for thus only can they become thine—become thee.

All thou art or can be is derived from God's truth. Do believe this and strive to leave all unworthy things behind thee. Thou dost begin labor on earth, but it is never finished. As thou dost earn so is thy reward, and unto him who labors in darkness is darkness given.

Justice grows from seeds of love. The Father's love is perfect and in it is justice, and mercy dwells there also. If thou earn unhappiness, it shall be thine. Mercy never interferes with justice. Love never doth harm; but do not confound love with selfishness. Love never turneth aside from holiness, but selfishness seeketh the gratification of its own.

God loveth all and in this love is perfect justice given unto all. He is pure. In him is no selfishness. Do not imagine he hath favorites and that thou art one, and that he will not be just unto thee. Thou will never receive more than thou dost earn, neither less. He is not a hard master, for all who labor

for him perform tasks of love, and in the love comes their just reward.

Thou cannot alter him by entreaty, for he is perfect and cannot change; therefore, alter thyself until thou art right, and then wilt thou find justice to be one of his noble attributes.

Justice desireth no more than its own. On earth it maketh man to do as he would be done unto. It is the great balance. It pays every honest demand. When love forgets justice, then does love cease to be. The nearer pure thy love becomes, the greater will be thy justice.

Thou did in the beginning come from the Father; take up thy staff and journey onward toward him. Thy being is as part of a circle, as thou dost progress the ends come nearer together. When they meet, then art thou a just man rendered perfect by faithfulness.

Thus is heaven, the home of happiness, crossed and divided, as it were, by countless orbits in which move the children of God. Each one keeping strictly to his own path, and all being unable to get in a brother's way. Even as the outward bodies of the universe keep to their course, each one giving out its own portion of light, so do the just children of God perform their varied duties.

A great many keep themselves back either by envying their brethren or by imitating them. If thou leave thy path and go to a brother to be carried, he may carry thee very easily if he be strong, but thy progress ceases as soon as he accept thy burden.

Keep thyself pure. Let holiness dwell in thee. Be just unto thy Father, and he will be just unto thee. When thou dost love him and thy brother man, thou dost earn his love. When thou lovest man, in the love cometh back to thee pleasure which is fruit of his love.

Love must flow like a river, or the fountain, the bubbling spring and running brook, will become parched and dry. The stream floweth out unto the sea. Light and heat shine upon it, and it arises and rides upon the wind to the mountains, again to descend in plentiful showers and replenish the fountains.

Justice balances the sea. If thou drink of God's love, thou

must cast upon the waters of the sea thy bread of life. Thou must pay for every draught. The Father pays every laborer.

The mountains of truth rise high, and the waters of love dwell deep.

The light of wisdom shines upon the mountains and plains, and life springs into existence. It thirsteth, and the light shines upon the waters and they arise and go unto the life and impart their strength.

Keep thy waters clear that the light can penetrate thy inmost depths and find no impurities.

There is no end which thou can find. Thy mind is in the image of the divine mind. Light produceth life. When God's light doth penetrate thee, thou dost live and thy love being purified floweth out unto all.

This love cometh back unto thy spirit, refreshes thee, becomes imbedded in thy eternal nature, and in the end thou dost take it unto the Father. Thus is the fountain, the source of all good, replenished. Thus is nothing wasted.

Behold the beauty of perfection. All things work together for good. All which thou dost receive from him doth benefit thee. If thou wilt not receive, thou cannot waste. And thou dost unto him return laden with his goodness which through thy faithfulness hath become thine.

Thus art thou elevated, and thus dost thou give living glory and truthful praise unto God. There is no praise which man can bestow upon perfection save that which he doth make manifest in his goodness unto man.

Thy voice cannot praise him save in kind, good counsel unto thy brother.

If thou would praise God, become worthy of his praise. Live thy praise, do not speak it. All men have faith in actions. If they see thee doing good they know thou art praising God—thou need not tell them. The Father hath a witness in every child he hath created.

CHAPTER XXX.

AND HERE IS THE KINGDOM OF HEAVEN.

THUS behold the stream of divine life flowing down from Jehovah and nourishing his children. In their strength cometh his reward. They arise and journey back unto him.

Need thou speak unto man to praise God? Surely the voice of the flower is as sweet as thine, and the same air produces both.

Aspire after true nobility of character. Dwell continually in harmony with that high and holy guide within thee. The spirit of God quickeneth thy spirit into new life, and thou dost see new fields of thought and action.

As no earthly power can reveal unto thee the extent of space or all the inhabitants thereof, neither can any heavenly power save the Father reveal unto thy spirit the beauties of righteousness.

A good character, a true man, makes more light in heaven than does the sun on earth. His rays mingle with the divine light and penetrate all things. God's light shineth inside, quickening the center. If the center be rightly moved the whole body must progress.

There is no true progress if God be not in the center. There is no holy desire but what springs from him. Of thyself thou cannot rise. The earth gets not above its own.

Truth and goodness exalt thee. Let no fear of man enter thy household. Get thee filled with the love of God and all unholy things will be cast out. Where God dwells there is no room for aught else.

When he fills thou art full indeed. How plain! how easy thy highest duty! Bear love toward God and man. The universe, the vast expanse which is vacant space to outward vision is transparent love. It is clear and pure, and light dwells everywhere.

This love is the pure atmosphere of divinity. It is living happiness, and when a soul opens its doors the life flows in and takes up its abode.

Behold the beauty and divine simplicity of God's plan. Thou art incased in the earth to have wisdom's first lesson instilled into thy being. Thou hast easy lessons at the beginning, and if true unto thy inward light all thy lessons will be easy forever.

It is the wisdom taught by transgression which is hard and brings pain. The lessons of love are easily borne and bring happiness.

How happy, how loving, and how trusting the spirit of the little child! The great love of the Father floweth into its being and cometh out in smiles and tones of happiness. It knoweth the right. It loveth the truth, and mercy and charity control its judgment.

Blessed is the one who can keep unto the end, through all life's battles, this trusting, child-like spirit. Blessed is he who can gather unto his own spirit the fruits of love and not scatter them.

There is no point of transgression which is beyond God's love, but pain is born of transgression; and surely the way of the transgressor is hard.

Seek to know thy duty and then humbly strive to do it. Thy duty is thine and no other man is responsible for it. It is rendered plain by thy own light and thou alone can see and do it.

Thus let every man first know the right and then do it, and God's will will be done on earth, and earth will enter heaven. Thou son of God, let not the earth defile thee. Let the divine light shine upon thy forehead and every act shall glorify thy Father.

Seek only those things which bring peace unto thy soul. Justice holds her scales within thee and thou can weigh all things. Truth furnishes weights and light giveth judgment.

Oh, Father! thou alone can quicken our understanding and guide us unto labor. All is barren where thou art not, and all rich where thou art. Let us daily labor for daily bread. Stay and strengthen us, for thou knowest our many weaknesses.

Thou art, oh man! From him thou came and unto him thou must return. If thou art empty he is not less, but thou art. If full of earth, happiness will have no room in thee. If full of wisdom and love, thou hast a heavenly load and can go whithersoever thou wilt.

If full of earth, thou art empty in heaven. If full of heaven, the earth hath no place in thee.

Wisdom and love center in thy being. God gave thee capacity to receive them and powers to test them with. Thou art his child. He is eternal. If true unto thyself, thou will partake of these eternal essences and let thy manhood become godlike in its nobility.

Thou need take nothing for truth which thou cannot understand, for it is only through understanding of truth that elevation cometh. There are truths which are self-evident, and these are always greatest and purest. Reason cannot prove pure truth, for truth is above reason. It is God's light in the spirit which revealeth those great truths which are so plain they are termed self-evident.

All truths are self-evident unto him, for all wisdom is his. All things to him are very good, for he is perfect good. Truths which emanate from perfect goodness require no proof. The purest truth man can receive reason cannot explain or unaided comprehend. In all things connected with earth reason hath a field of labor noble and good.

Those truths which God reveals unto the spirit reason cannot comprehend. They are children of light, and in the light alone can they be seen and understood. He reveals nothing in darkness.

Light makes manifest, darkness obscureth. When light comes unto the spirit, those things which are unholy hide away. Light hath no affinity for evil. It guideth unto holiness, it leadeth unto God.

All things beautiful come forth in light. As outward light maketh earth to bloom as a lovely garden, so doth inward light make heavenly gardens in the pure atmosphere of Deity. The spirit-land glows in the light of his presence.

Thus doth all thought seek inward and cluster around the

fountain. Light fills the spirit with thought, and thought fills the intellect with reason. Light has judgment. It can weigh and approve or condemn according as each do merit.

Light giveth ideas, reason explains them. An idea is condensed thought. An idea is one of God's thoughts. Thou can receive it and reason will explain or diffuse it unto others.

Seek these ideas, these truths which astound thee with their great simplicity. God hath nothing to lose. Thou cannot make him less. Thou cannot obscure his goodness. Thou can simply reveal thyself.

Thou cannot enter heaven as the bird soareth through the air. Heaven or happiness is a reward—a reality. Thou need not clothe it in mystery. It is truth understood. So far as thou dost comprehend truth, that far art thou in heaven, and heaven in thee, that far art thou in the Father and he in thee.

Noble actions, pure thoughts and good counsel and charitable judgment, all dwell in heaven; all arise from goodness and produce happiness.

The highest powers of thy intellect will not put thee so far in heaven as the lowest power of love. Through love all goodness and all happiness came into the world. When God hath given good men high and holy ideas, pure truths, from his own mind, then their intellectual powers have in a measure become his servants, through which he communicated with the outward world.

Where pure love dwells there is the kingdom of heaven. Thou art continually near unto the Father, dost thou know it? Dost thou feel his presence? If thou know him to be near thee and can feel the influence of his holy spirit, then thou need seek no further for heaven.

Let thy ideas be derived from his light in thy soul, and heaven will lose all mystery. Thou art a rational being, and no truth can benefit thee thoroughly, save as thou dost understand it. Thou cannot worship God in mystery. Only in the clear light of day can thou make manifest his will.

There is no mystery in active goodness, which is true worship.

What thou cannot see in heaven no man can show thee. The happiness thou dost not feel is not thine. Wrap nothing up

to hide it, but receive openly and freely as it is given. The Father's presence is manifested in pure light, and those things which are seen when he is near, are heavenly truths.

Thou hast a work to do. God hath use for all true men. Clear his path before him. Rend those mysterious garments, those clouds which have been placed by man around his pure truth. God's truth hath no need of clothing. It is most lovely in its holy simplicity.

Turn all men inward. Shake them loose from all forms which in the least hinder their spiritual freedom. Truth can stand alone. Wisdom hath no need of an interpreter. In love's chain every link is goodness, and it bindeth happiness unto the soul of man.

If any man cannot render his idea plain and clear unto thy understanding, thou had better seek elsewhere, for it is evident he cannot carry thee. And if thou cannot render clear that which is given, let it remain at home, for it will do no good abroad.

Thou cannot force God's truth or alter the course of his wisdom. Therefore if thou cannot command, strive to serve faithfully. Thou came from the beginning, and truth alone doth enlarge thy being. The ladder which reaches from earth to heaven is truth.

Thou dost go to the Father in precisely the same channel in which he comes to thee. This channel is hidden from the view of all save him and thee. Going to heaven is individual work. A thousand men may agree to go to heaven in a certain form, but the form remains on earth, and each one goes his own road or goes not at all.

Happiness is between God and man. No man can make thee unhappy if thou be true unto the Father. Thy flesh may be tortured, but there is great difference between pain and unhappiness. Pain may come from another, but unhappiness cometh from thyself.

Happiness requireth but little room. Thou art large enough to hold all happiness which can be of use unto thee. The kingdom of heaven dwelleth in thee. If it be not within thee, thou will not find it elsewhere. It is within thee, because all

truth and love and happiness are within. They never dwell in the inanimate. Outward things flow from them, but they are never derived from the outward.

The works of thy hand glorify thee, yet are they infinitely below thee. The outward works of our Father's hand are beautiful indeed, if we are. All the earth blooms as an Eden, if we be pure and our eyes see in the right light. If we be impure, behold how dull and lifeless all purity becometh.

Oh, Father, thou knowest how little we are and how presumptuous. Guide us in the light which deceiveth not. Let us become spiritual children of thine, willing to receive thy lessons as they be given. Guide us into the right field and direct us in them for thou knowest better than we what is best for us to do.

Let humility be exalted in thee, oh man! for truly it is a great virtue. The bended knee and bowed head are not humility. Thou cannot thus deceive thyself; tempt not thy Father. Humility which exalteth, dwells in the spirit, and is created by wisdom, for no man is humble until he knows his own nothingness.

Seek not here and there for wisdom; God is creator of wisdom, go thou to him, and if thou be truly empty of self, wisdom will be given thee. And do not expect too much. Thou wilt always understand God's gifts. He giveth no doubts, always certain truth.

And thus can thou know—in his light there is no uncertainty. If uncertain, be still, for he is not an uncertain being. Wisdom carrieth its own satisfaction. That which the Father commands is as plain as the outward sun at noonday.

Every man hath experience, which is between him and his Father alone. It cannot be revealed unto another. Spiritual words cannot be heard by outward ears.

The soul of man alone can praise God. It alone can sing acceptable praise. It alone can ask and receive, can knock and be opened unto. In the soul of man dwells the spirit of all truth, and the essence of all love.

Let nothing stand in the way of thy own elevation. Let no earthly consideration come between thee and divine wisdom.

Keep this passage open and clear, and it will lighten thy daily labor far more than the help of outward hands, for it will raise thee above the burden.

Through this passage cometh that strength which sustaineth in well-doing, and giveth strength in righteousness. It giveth power to overcome temptation, and also bringeth unto man his just reward. All of this is within thee, where no one can see or hear, save him who hath opened the passage.

The Father does clothe his children. The mind and body are the outer garments of the soul, and still within the soul is that little eternal part of him which insureth immortality. This part is in unison with all wisdom, and hath knowledge of right and wrong.

Separate from God there is no immortality. In his great goodness he gave unto man all power, save creation and annihilation. These powers himself controlleth. All is vacant which wisdom doth not fill.

Thou can only learn immortal truths from him. Heaven is only the state of feeling which cometh in the wisdom that revealeth eternal love unto the spirit of man. Man doth inherit heaven. It is his. God did make it for him, for he alone, of all the works of the divine mind and hand, can comprehend it.

Man alone can build a realm and people a city with truths that are immaterial. He alone doth reap his high and holy enjoyments in worlds unseen, and from tones unheard, and from feelings too refined for the vibrating of outward nerves.

And all is heaven where God is. And all is man's when he dwells with the Father. Let no mystery envelop these truths. Stand by the light within thee, for it alone is the pathway unto heaven.

The voice of all mankind cannot raise one in the divine sight. Divine light alone can lead thee into perfect day. In the light are not all things clear?

If thou hast no light within thee, the outward light will never reveal happiness unto thee. And if thou hast light within thee, darkness will never retard thy progress.

God's love hath flowed downward unto man. It has filled

him full, and he hath given of his abundance unto his brother. Each one bears his own fruit, even as the trees of a garden, and each can give unto and receive from others good fruit.

In all things is God's goodness manifest, but, oh man, the light of true wisdom alone can reveal the goodness. Are things beautiful thou cannot see, or, sweet thou cannot taste? The light must shine in thee, and love dwell in thy spirit, or thou will have no pure enjoyment.

Divest thyself of unholy desires. Seek the Father's help. Would thou not help thy own child in well-doing? And art thou greater than he? Above and beyond thy highest conception of holiness is the Father. He hath myriad children, yet knoweth every one, and supplieth every want.

All thou can do he knoweth. What thou will do thyself must bear the fruit. He hath no fear of thee, but boundless love for thee. Thou art dropped, as it were, in a vast sea of wisdom. Love surrounds thee, and light shineth overhead. There is no shore thou can find, and no bottom. Collect unto thyself and into thyself, the holy waters of truth, and thou wilt grow and bring forth fruit acceptable.

Let thy idea of heaven be rational. Earth doth not exist without a cause, neither can heaven. Thy heaven is fruit grown from thy earth. Doing thy duty on earth gives thee enjoyment which is heaven. Do not look beyond the gate of death for all thy pleasure.

Thy heavenly life is progressive, even as thy life on earth. Thou art eternally progressive. Thou art not capable of eternal retrogression. There is no such thing known in God's goodness. As progression leadeth unto the perfect filling of thy destiny, so would retrogression lead unto thy own annihilation.

Ere thou can annihilate thyself thou must create thyself, for no one can annihilate that which he cannot create. God's goodness ruleth the universe. All ideas which conflict with perfect love, perfect wisdom, and perfect truth, are false, and can do man no good.

With life came thy free will. Didst possess a will before thou wert born? Thy whole being is fruit of the Father's

goodness. Can thou deduce from this goodness a power which is greater than the goodness? Can thou take from anything more than there is? How then can thou so far retrograde as to destroy all goodness in thee, and thus cease to be?

Thou can gather wisdom from thorns and thistles, but that gathered from roses and lilies is sweeter.

Thou can learn from suffering, but that which cometh in happiness is more acceptable. Thou can suffer despairingly, but hoping trustfully is far better.

The Father, in his all-seeing and all-knowing goodness, hedged in thy free will with opposite truths. In the straight line unto holiness, all is pleasant and peaceful, but thou art not perfect, and must learn the road.

If thou go astray a thorn will prick thee, if thou find a rose it is sweet. Thou art not a straw that can float into heaven upon the rising tide, but a man, the son of God, and thou must *do* thy passage there.

Truth is everywhere, but happiness is extracted from God's love. All love is God's love. It fills all things. When thy will comes in contact with his will, truth and love are against thee. Truth will scourge thee outwardly, and love inwardly, and from their operation thou wilt learn wisdom.

Blessed are they which profit from their own transgressions.

If thou will do that which thou knowest to be not right, the higher powers of thy being are against thee, and so is the whole universe.

Yet all cannot destroy thee—thou art, thou dost exist, a living combination of truths. Do what thou will thou can only illustrate God's goodness and mercy, and thy own weakness.

The glory of God dwells within himself. Thou can glorify thyself by being true unto his wisdom within thee. Thou can in nowise alter his law, which is love. Thou can receive all thou will hold at any time. The doors of heaven are open wide, and if thou cannot find them, blame only thy own blindness.

Do thy own duty as thou knowest it to be. Little by little dost thou grow in holy manhood. Little by little doth wisdom expand within thee.

The Father's truths are all practical, and thou can only collect those that fit and fill thy being. How beautiful this divine arrangement. Each one true unto God, yet all different. All gathering truths in the Father's garden, yet each one satisfied with his own.

If thou know that in God's wisdom alone cometh understanding, and in his love alone cometh happiness, and in thy simple faithfulness unto his light within thee alone cometh thy power of receiving understanding, and happiness ; if thou know these truths, thou hast learned the great lessons of earth.

Be thou true unto thyself. The breath of man is in his nostrils, but the breath of God sustaineth eternal life. No matter what man may say or do, thou alone dost do thy own work. It is thy work, rendered so by the will of God, proven within thee, and no one else can do it.

Every child of God hath work to do. Man is his great outlet on earth. Through man his love and his light flow. Man hath the only spirit on earth. In him alone can holy inspiration dwell. In him alone doth the Father's spirit hold communion.

Oh, how high and holy is man's true pathway. Above all things earthly, side by side with his Father. The Father's path leadeth down unto the son, and the son's path leadeth up to the Father.

Keep in true simplicity. Love presumeth not. Holiness and peace dwell together. Keep down thy selfish nature. Thou can only learn of wisdom by seeking in humility.

How few are thy real wants. In wisdom, love, holiness, and happiness, the Father instructs thee. Of the earth thy body receiveth food and raiment. What else dost thou want?

True health of the body requireth simple food and warm clothing. When the earth hath given this thou need ask of it no more.

True health of thy soul cometh equally in simple food and good clothing. Truths fill thy being, and surround it, and from these truths thou dost select food, and from the extract of the food cometh wisdom. There is no food for the human soul in sophistry or mystery—in eternal truth alone is food which can nourish the soul of man.

Go not out into outward things after enjoyment. Get right thyself, and all will be pleasant unto thee. Do not expect too much, thou art far from perfect, but, if thou do humbly desire to do right, thou will never seriously obstruct the divine will.

As thy body grows from daily food and daily labor, so must thy inner eternal being. Let thy labor be healthful. Eat no more than thou can digest. Let thy inner life be drawn by thy own labor, from the great fountain of life, and never think another can draw for thee, or thou for another.

If thou do not go thou cannot receive.

All of God's gifts are good. All of his food is sweet; enter thou in and receive thy share. Art thou full? thou will go hungering away; art thou empty? thou will be filled to overflowing. Blessed are the empty, for they shall be filled.

Labor in the truth, give all thou hast away. That which is given thee give thou unto man, and thou shall receive twofold. It is not in hoarding but in scattering love, that happiness cometh.

The pathway of the true man is ever fruitful. Around him he scatters good little acts, little kindnesses through which his Father's hand is seen. Blessings follow him on earth and precede him in heaven.

He who weighs all earthly considerations in the eternal balance will find them of little worth. Thou must shape thy course rightly. Do nothing to-day thou will wish undone to-morrow. Time is the stairway unto heaven. Let every step be forward in truth. Have one foot in time, the other reaching beyond.

Let no man ask, who is God? for none can tell. All men know in themselves, that in moments of suffering a balm hath been poured upon their soul, which healeth its pain. All we can know of God is manifest in ourselves, for we are his highest witnesses on earth.

The first impulse of the human spirit is good. This is the flashing of divine light in the soul, first, quickest, and greatest of all things. Earthly considerations come after, and if not hindered, retard, obstruct, and finally put out the light.

Keep down in true simplicity, that this eternal light may

quickly enter and fill thy being, for herein cometh food of eternal life. Thy spirit is not self-supportive. It must live, for God gave it eternal life; but, to grow, it must earn and receive the food provided.

And the food of the spirit of man cometh in these flashes of light, these inspirations of divinity. They fill the mind with pure thoughts, and the spirit with happiness, above and beyond all the earth can give.

The inspiring of divine light giveth strength unto the spirit, which quickens the intellectual powers of the mind, and pure thoughts are generated from its action. Pure promptings end in good actions.

Divine light thus flows into the tongue and hand of man, and they become God's servants on earth, the one proclaiming and the other doing his will.

Behold how the outward light quickens the action of outward nature. In the bright morning all things seem rising into new life and new joy. In the action of the outward behold the proof of the eternal harmony within.

Love dwelleth in light. Divine wisdom and divine love are the Father's strong cords, with which he binds his children together, and all unto him. Light knoweth and love doeth. The Father's will is manifested in love.

Light shall teach the true way, and love shall heal the wounds of the cross. Purity shall flow from their union. God's light shall reveal all truth, and his love give life to all feeling.

These pure essences, flowing, as it were, as a river from the foot of the throne of God, shall penetrate all nations of the earth, and they who drink thereof shall be healed.

Blessed are they who are satisfied with truth in its own hallowed purity.

Blessed are they upon whom divine wisdom descendeth.

Blessed are they who dwell in love, desiring only good.

We are weak, but the Father's will is plain. Work only in the light, let love govern all action, and goodness must result.

Do that which is plain and clear before thee. If the Father hath need of thee, he will guide thy action. His work depends not on thee, but thine on him.

Thou hast one duty, listen and be patient. Better wait a thousand years for him than move without him.

Get thee down and begin rightly. Take no steps in darkness. Light leadeth forward and points the way in all well-doing, while love rewardeth.

The end and aim of all wisdom is goodness. No man is wise who is not in the same proportion good.

Outward wisdom, emanating from the light of nature, resulting from the good effects of the almighty hand, is pleasing and useful in the outward, but in it there is no eternal strength for the human spirit.

Thou may know all things that outward light maketh manifest, and without thy inward light thou art an hopeless outcast. All things outward point toward eternal life, but give no proof. The material cannot prove the immaterial. All consciousness of immortality comes in thy spiritual affinity unto deity.

The spirit alone can know eternal life. When thou leavest the earth, outward light giveth place unto inward light, if thou hast been true unto thy own higher nature. Thy brain is the highest extract of matter, and is quickened by the highest outward influence in nature, and yet thou art far from being the son of God, if thou hast never felt his spirit within thee.

When his spirit dwells in thee thou art freed from earth, for thou can have access unto all truth, which is in him, and by his presence is manifested. Let man first secure spiritual freedom, and all else will follow.

Seek thy Father's counsel continually. His power is unlimited, and his resources unbounded. Dost thou doubt this? Behold the great scope of thy own little mind, and say what must be the power of that which makes, quickens, and refines all mind!

Whatsoever thou doest let it be in humility. What hast thou to presume upon? The more thou knowest the more dost thou find to know, and thus will it ever be.

The Father works continually, and the fruit of his work feeds his children. Do thou strive to enter farther and farther into those pure worlds, where every thought giveth happiness

and every vision joy. Strive to elate thy own soul. Strive to live in harmony with the one which is all.

Remember how few wants thy outward nature really has. The Father did not make flesh to hinder thee, but to help thee onward in wisdom. Thou cannot gather eternal happiness from anything thy outward nature desires, and thou surely knowest all must leave thee at death.

Therefore, turn thou inward and journey toward the Father. He is in all truth, but in those immortal, imperishable truths, which the divine light within thee revealeth, are his holiest witnesses found.

The holiest^e wisdom giveth purest happiness, for love is wisdom's life. That sweet feeling which filleth thy spirit when the Father's voice hath spoken a word in thee, is his love which floweth in the wisdom the word revealeth. In wisdom's channel love floweth.

Let thy life become pure. Let thy path be worthy for wisdom to walk in. Let thy actions prove thou art a living temple, illuminated by the divine lamp, whose oil is love.

Do not say, "I am the son of God," but rather prove he is thy Father by the uprightness of thy life. Let others say, thou do. Become a living example of godliness, and thou wilt give true glory unto God.

Let thy aspirations be humble and thy inspirations will be pure. At all times remember thy high position, and let no unworthy actions soil thy garments. Make no professions. If thou find work do it. Let thy happiness be the rest resulting from good labor.

The Father's purest wisdom is hidden in simplicity. It is not in empty show, nor is it revealed in empty sounds. His will is rendered plain by the inflowing of his light, and when the light cometh thou knowest how to act.

Man hath contrived many ways to work without the light, but all such ways lead unto darkness, and end in confusion.

Let thy labor be for the Father, and remember his highest earthly field is man. Do that only which, in some manner, will benefit man. No matter whether he knows thy action—be thou the servant of the most high. Look only in thyself for reward.

Perfect work bringeth perfect reward. As thou dost labor for that divine light within thee, so shall the love in the light flow into thy being, and reward thee where none can hear or feel.

Love finishes its own work and elevates its servants. Light shineth upon their countenance and they reflect contentment and peace.

Thus hast thou learned the simplicity of holiness. Truth hath been rendered plain unto thee, that thou might pass it on to others. Blessed, indeed, are the servants of God, for happiness floweth back unto them in their every action.

How blessed are they who labor in love, for love is the essence of all blessings. Learn to be a doer of God's will. There is no happiness so sweet as that which cometh from doing a good action. The kingdom of heaven is builded of good actions, and its inhabitants are those who live in love.

Thus, light floweth outward from the Father. How very good is God. He is the life of goodness, and he purifieth all happiness.

Thou hast learned truths on earth fit to store the mind of angels. Thou hast viewed heaven in the truths of thy own experience. Heavenly visions have blessed thy sight, and thou hast seen the eternal beauty of holiness. The Father hath quickened the pulses of thy inner being, and on food from his hand hast thou strengthened. Thou good and faithful servant, herein is thy reward.

Thou knowest the living glory of God, thou hast learned it in thy own experience. Others may doubt, thou hast been shown the truth, and herein is thy reward.

Let thy hand be at all times in readiness to do the will of thy heavenly Father. He hath more wisdom in store for thee. In the hidden depths of wisdom are gems of purest worth. These must be brought to the surface, and be polished, to be placed in the eternal crown of God's child on earth.

The end and aim of all thy labor is the elevation of man. The Father loveth his children, and raiseth them above the earth, to a state of happiness based on eternal truth. Wisdom and love shall reveal their fruits, and he who eats of them shall know eternal life.

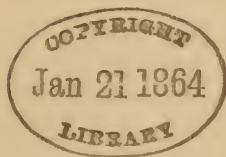
Rest thee and be patient. The Father worketh out his own glory. Thy glory and thy food is to do his will. In the end he shall be near thee, and his strength shall be thine.

Peace be with thee. Joy dwell in thy household.

In the end, as in the beginning, let all spring from, live in, and be governed by the will of him who is all love, all wisdom, and all truth, yet above all. He who is Father over all, who is without end, and whose beginning is within himself. Of whom we only know the goodness as it liveth in us.

On earth, peace and good-will to man. Love one another. Thus shall be given in the highest GLORY UNTO GOD.

END OF SECOND SERIES.



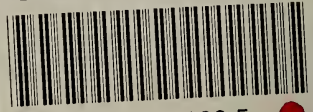


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